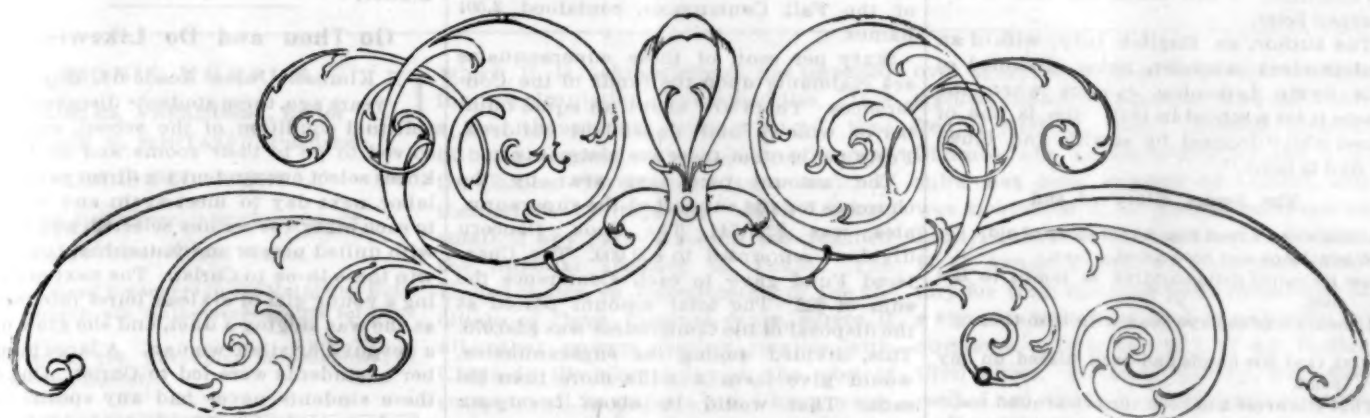


Zion's Herald

WEDNESDAY, OCTOBER 14, 1903



WHAT IS HEAVEN ?

FREDERIC LAWRENCE KNOWLES.

I HEARD a preacher talk of Heaven, a land
Reserved for him and his, the Lord's elect ;
He threatened vengeance with a clenched right hand
On doubters of the dogmas of his sect.

" One shall be taken and the other left ;
What widow knows, wild with the parting kiss,
But God may choose that she remain bereft,
Divorced by Hell's impassable abyss ?

" A mother will not meet her child when Death
Disjoins them, if his soul be unredeemed ;
These loves of earth are fugitive as breath,
And have no weight with God." Thus he blasphemed.

Merely a boy, as I beheld the sky
Through the church windows, I grew sick with fear,
As fatherless as Hagar's child felt I,
Beggared of hope and naked of all cheer.

I left the barren room while still the flock
Were worshipping their God, or thought they were, —
" Joy ! " smiled the flowers, " Peace ! " sang each patient
rock,
" Love ! " shouted forth each wild bird-chorister.

And happy children raced along a brook,
And matched with innocent boasts their rival speed ;
But service now was out — I saw rebuke
In faces blackened by a loveless creed.

Then flashed God's truth ! and from that day the lies
Framed by the creeds of men, which mock our earth,
Burlesque the sun and travesty the skies,
I value only at their worthless worth.

Heaven ? What is Heaven ! Escape from burning
coals,
Or simply love ? Well, one thing it is never :
An aristocracy of virtuous souls
Where the self-righteous sun themselves forever !

To think that Love's creator rashly buried
To outer darkness such a masterpiece !
Love — the best gift in this or any world —
Made perfect to be shattered in caprice.

A pagan bowing down to sea or sun
Or harmless idol on his cabin shelf
Is nearer Truth than you whose God is one
Less good and merciful than you yourself.

If God is God, and if His name be Love,
Can He elect or damn like some mad Fate ?
Far better say no life exists above
Than bend the knee to worship infinite Hate !

Love must survive, a thing of all delight,
In this fair Heaven between the grass and blue
And in what Heavens may lie beyond our sight, —
But who elects it ? Is it God, or you ?



THE MEMORY GUILD For Learning Best Hymns

BISHOP H. W. WARREN.

BLOSSOMS of humanity, cherubs who had lost their way and wandered hither alone, recognized the Christ. It seems they must have known Him before.

I have told the younger of the Guild that if they learned this one hymn they should be admitted. I can trust the rest to be learned later.

The author, an English lady, wife of an Independent minister, never dreamed of this hymn becoming famous when she wrote it for a school in 1841. She is one of those who "do good by stealth and blush to find it fame."

The Sweet Story of Old

I think when I read that sweet story of old,

When Jesus was here among men,

How He called little children as lambs to His fold,

I should like to have been with Him then.

I wish that His hands had been placed on my head,

That His arms had been thrown around me,
That I might have seen His kind look when He said,

"Let the little ones come unto Me."

Yet still to His footstool in prayer I may go,

And ask for a share in His love;

And if I thus earnestly seek Him below,

I shall see Him and hear Him above;

In that beautiful place He has gone to prepare

For all who are washed and forgiven;

And many dear children are gathering there,

"For of such is the kingdom of heaven."

— Mrs. Jemima Luke (b. 1813).

The best that money can buy should be your aim in choosing a medicine, and this is Hood's Sarsaparilla. It cures when others fail.

How Epworth Pianos are sent on trial



You first write us for the catalogue, which we mail you together with a letter giving the factory prices and telling how we send pianos on trial, saving you the middle profit.

You choose style desired and fill out trial order form. If you prefer to send no money until after trial of piano, you give us references; all we want to know is that you are reliable, and will treat us right. Piano must arrive in good order and be found satisfactory; if not, it is returned at our expense. We take all risks of damage in shipment; you take no risks.

After many years of selling Epworth pianos and organs on this direct-from-factory plan, we can refer you to thousands of pleased and satisfied customers, many of them cultured musicians. Read what this one says:—

BOSTON, MASS.

It is a real pleasure to state my experience with the Epworth pianos. Five years ago, as a resident of Ogden, I purchased an Epworth, which was used constantly for three years, tuned three times and improved in tone every day. On leaving there to come East, I sold this piano. Arriving in Boston, I naturally expected to find as good if not a better piano for the price of the Epworth, but after haunting piano stores for some time I became convinced of my mistake and ordered another Epworth.

I now believe the Epworth to be the best piano for the money to be found between the Atlantic and Pacific Oceans. Having now tried them both at sea level and on the mountains, I find they stand the test equally well in both climates.

MRS. F. E. McMILLAN.

Write for catalogue to-day. Mention this paper.

WILLIAMS ORGAN & PIANO COMPANY
Methodist Book Concern Building
57 Washington St., Chicago

A Sacred Trust Neglected

From Epworth Herald.

THERE is widespread regret that the Twentieth-Century Thank-Offering Movement did not realize a larger sum for the benefit of our superannuated ministers.

The Methodist Episcopal Church has 16,416 pastors in the active work. We have 845 men on the supernumerary list. The roster of superannuates, before the meeting of the Fall Conferences, contained 2,501 names.

Sixty per cent. of these superannuates are claimants upon the funds of the Conferences. There are about an equal number of widows and dependent children. Forty per cent. of these are claimants.

The amount paid last year by the churches for the support of the superannuates was \$297,744. The Book Concern dividend amounted to \$50,000. The Chartered Fund gave to each Conference the sum of \$22. The total amount placed at the disposal of the Conferences was \$350,076. This, divided among the superannuates, would give them a trifle more than \$93 each. That would be about *twenty-six* cents per day.

These figures are worth thinking about. They do not reflect great credit upon our great church. They suggest that we may be neglecting a sacred trust. They should start the inquiry, what can be done to provide in more adequate ways for the men and women who have served the church with splendid fidelity, and are now retired, by age or illness, from the active ranks?

The Methodist Episcopal Church is an army. The conditions upon which its ministers enter its service are much like those which the young man assumes when he becomes a soldier of the republic. Both surrender home. Both turn their backs upon avenues of money-making which others may enter to their great profit. Both surrender their will to superior authority. They are both under marching orders which they have no voice in making, and which they may not disobey. Each organization demands uttermost fidelity. Neither will accept anything short of it.

The time comes in the life of the soldier of the republic when, because of advancing years or ill health or disability, he can no longer serve. Then he is placed upon the list of honored veterans, and the Government provides for his wants by a pension commensurate with the service he has rendered.

The time comes in the life of the Christian minister when, because of advancing years or ill-health or disability, he can no longer serve. Then he is placed in the list of honored veterans, and the church does not provide for his wants by a pension commensurate with the service he has rendered.

The Government recognizes the principle that the man who surrenders himself to its service, and bravely faces the hardship and perils involved in the soldier's life, shall be adequately cared for when he is no longer able to do service. Should not the church do as much?

The minister ought to save some money as he goes along, do you say?

How can he?

The average salary in most of the Conferences is less than \$600. What possibility is there in these expensive days for a pastor, with a family to clothe and feed and educate, to provide for the inevitable rainy day? In addition to the demands which come to every man, minister and layman alike, the former has unending calls for benevolence of which the latter knows almost nothing.

The church ought to insist upon two things:

First, we must give the rank and file of the active ministry a better support. And, second, we must build up funds which will properly provide for our veterans.

This is a sacred trust too long neglected. For the sake of the needy, for the sake of the church's honor, and for the sake of our own souls' peace, we ought to move speedily and effectively in this altogether vital matter.

Go Thou and Do Likewise

IN Kimball Union Academy, fifty-nine years ago, three students discussed the spiritual condition of the school, and resolved to go to their rooms and on their knees select one student for direct personal labor, next day to meet again and reveal to each other the names selected, and then with united prayer and individual labor to win these three to Christ. The next morning a young girl of sixteen burst into tears as she was singing a duet, and she grew up a devout Christian woman. A large number of students were led to Christ. One of these students never had any special revival service in his church, yet in his forty years' ministry has seen about five thousand led to Christ, mostly by personal labor and personal prayer. Go thou and do likewise. — Wesleyan.

Honoring Dr. Fisk

NORTHWESTERN UNIVERSITY, Evanston, Chicago, will celebrate on the last two days of October the thirtieth anniversary of the coming of Dr. Herbert Franklin Fisk as principal of the academy of the university. The celebration will be a unique one. It will not only have the ordinary features of congratulatory oratory, torchlight processions, banquets and receptions — which have come to be almost indispensable in all such functions — but it will be marked in a still more signal way by a national conference of secondary-school men to discuss the pressing problems of secondary education in this country. The call for the conference suggests ten topics, and every one of them will greatly interest not only the teacher, but every other intelligent citizen as well. Among the topics to be discussed are: religious instruction in the high school; the position of Latin and Greek in the courses; the limitation of the social features of the college; and the feasibility of arousing public-spirited citizens to contribute to the equipment and support of public high schools as they now do to academies and seminaries.

Who is
MACBETH?
The maker who
isn't afraid of his
lamp-chimneys.

The Index tells you, in ten minutes, all you need to know for comfort with lamps and the saving of chimney-money; sent free; do you want it?

MACBETH, Pittsburgh.

Zion's Herald

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ZION'S HERALD

CHARLES PARKHURST, Editor
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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

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Langley Aerodrome Wrecked

THE aerodrome constructed at great expense by Professor Langley, under the auspices of the Smithsonian Institution, was unsuccessfully launched, Oct. 7, at Widewater on the Potomac River. The elaborate machine flew abruptly downward and suffered general wreck in the water. Mr. Manly, who was in immediate charge, escaped drowning. Professor Langley says that the wreck was caused not by defective balancing, but by the circumstance that the clutches which held the aerodrome on the staging, and which should have released it at the instant of fall, failed to work properly. The fault of the catastrophe he ascribes to the launching ways, and not to the machinery of the aerodrome, which was running smoothly and was furnishing sufficient power for a successful flight. The engine, frame and important parts of the aerodrome remained uninjured. The accident has not affected the faith of Professor Langley in the ultimate success of the machine. It has not been determined whether the experiments will be continued this year, but various theories involved in aerial navigation are likely to receive fresh tests during the next few months through experiments projected by Sir Hiram Maxim and Professor Bell.

Treaty with China Signed

THE much-talked of commercial treaty between the United States and China was signed at Shanghai, Oct. 8, by Sheng Kung Pao, Lu Kai Huan, Minister Conger, Consul General Goodnow, and Mr. Seaman. The negotiations which culminated in the treaty were conducted under Article XI of the final protocol, signed by the Powers, Sept. 7, 1901. The general object of the treaty just signed is to extend the commercial relations between the contracting Powers by amending the existing treaty of commerce and navigation. Articles I, II and III define the rights of diplomatic officers, formally recognizing a number of changes which have been sanctioned by usage in China since the treaty of 1858. Article IV abolishes the method of taxation on goods in transit through the interior known as "likin" — a system

which, it is acknowledged, has impeded the free circulation of commodities. It is a fact, though not acknowledged, that hitherto a great many inferior officers of the Chinese Government have enriched themselves by imposing "likin" taxes, small if any part of which has reached the imperial treasury in Peking. The United States, in consideration of the abolition of these internal taxes, agrees, if all other powers having treaties with China do likewise, to pay at the port of entry, on all its imports into China, a surtax of one and a half times the tariff import duty. Exports from China are to pay $7\frac{1}{2}$ per cent. "ad valorem" duty at the port of exportation. Other articles of the treaty provide for the establishment of bonded warehouses by citizens of the United States at the open ports; for the revision of the mining regulations so that American capital may assist in the development of the mineral resources of China, which are very great; for the protection of trademarks, patents, and copyrights; and for a uniform national coinage which shall be a legal tender throughout the empire. One article, which will be generally regarded in America as very important, relates to missionaries and Chinese Christians. To the missionaries is secured an important privilege which they have sought for years — the right to rent and lease in perpetuity such property as their societies may need in all parts of the empire. To the Chinese Christians is assured the free exercise of their religion, and protection from injustice by native officials while leaving them under the jurisdiction of native courts, with which missionaries will have no right to interfere. Another important article provides for the opening to international trade of the cities of Feng-Tien-Fu (Moukden), the capital of the Manchurian province of Sheng Ching, and Antung, a port on the Yalu River, on the road between Moukden and Wiju, in Korea. One interesting provision of the treaty, incorporated at the request of the Chinese Government, prohibits the importation into China of morphia and of instruments for its injection.

British Cabinet Changes

KING EDWARD formally approved last week six appointments in the British Cabinet, four of which are transfers or promotions. William St. John Brodrick, formerly Secretary of War, who becomes Secretary for India, is one of the cleverest young men of the Conservative party, and is credited with having fired the cordite mine which blew up the Rosebery government in 1895. Austen Chamberlain, who becomes Chancellor of the Exchequer, made a good name for himself as Liberal-Unionist whip under the last government. He is his father all

over again, in point of oratorical ability, stature, manners, monocle and all. Alfred Lyttelton, who succeeds Joseph Chamberlain as Secretary for the Colonies, has been recorder of Oxford, and was mentioned as a possible successor to Lord Pauncefoot at Washington in 1902. H. O. Arnold Foster, who becomes Secretary for War, has long been prominent as a vigorous writer on naval and military questions. He is the son of an Indian Civil officer. Graham Murray, who succeeds Lord Balfour of Burleigh as Secretary for Scotland, has been Lord Advocate of Scotland since 1896. Lord Stanley, who becomes Postmaster General, is the eldest son of the Earl of Derby, and was aide-de-camp to his father when the latter was Governor-General of Canada in 1889-1891. He has been acting as financial secretary of the War Office. This is a young cabinet, and is not likely to attain great age as a ministry — a prophecy which finds its basis not so much in the youth of the new members as in the unstable conditions that just now disturb political affairs in England, which will probably, within a few months, necessitate an appeal to the country in a general election.

Balfour vs. Devonshire

THE announcement of the changes in the British Cabinet agreed on by the King and Mr. Balfour was quickly followed by the news that the Duke of Devonshire had resigned the office of lord president of the Council. The resignation of the Duke, who was the Conservative leader in the House of Lords, has greatly nettled Mr. Balfour, who himself is charged with having jockeyed Mr. Ritchie and Lord George Hamilton out of the cabinet by concealing from them the fact that Mr. Chamberlain's resignation was already in the hands of the Premier. The Duke of Devonshire was evidently tired of holding position in a cabinet which was in reality ruled from outside by the Chamberlain influence. In a letter to Mr. Balfour the Duke bases his decision to resign on Mr. Balfour's Sheffield speech, which, he intimates, went very far beyond the necessities of statement in the case in asserting that the fiscal tradition of two generations should be altered fundamentally, and in expressly denying that free trade should be the ordinary procedure of the British system. The Duke does not insist that taxation should never be imposed except for revenue, but differs from Mr. Balfour in holding that ordinarily it should be levied only for that purpose. He was prepared for a retaliatory tariff or two, but is not willing that free trade should be openly flouted and wholly negatived. Mr. Bal-

four, in his lengthy reply to the Duke, practically charges him with bad faith; his letter abounds in the adroit phrasings of which he is a past-master. He expresses surprise that, after holding full conferences with his noble colleague with respect to the policy of the Government previous to the Sheffield speech—a policy to which the Duke appeared to adhere—he should receive a hasty telegram telling him that the Duke desired to “see the process of resignation consummated without delay and without discussion.” Inasmuch as, in intention at least, there was no doctrine contained in that speech which had not been stated in the published note on insular free trade, Mr. Balfour considers it not unreasonable to think that the Duke's resignation gives him “some just occasion of complaint,” and intimates that the Duke must himself feel great regret at thus severing his relations with a Unionist administration. The true explanation of this break between the Duke of Devonshire and Mr. Balfour appears to be that the former—in the absence of any precise statement of fiscal policy for the future, which the Premier has jauntily declined to make—feels an increasing misgiving as to the general tone and tendency of the “protectionist” movement in either its Chamberlain or Balfourian phases.

Novel Cargo for “Tramp”

THE tramp steamer, “Arara,” which sailed last week from Brooklyn, N. Y., bound for Singapore and Manila, carried a strong box containing \$1,000,000 in new silver money for the Philippines. A guard thoroughly armed accompanies the consignment, maintaining regular watches day and night. The steamer is equipped with rapid-fire and small calibre guns. The “Arara” also carries twenty-five old Manhattan elevated steam-locomotives, which have been entirely refitted and repainted a bright yellow, with large Chinese letters on the sides, indicating the name of the Chinese railway into whose service they are going after reaching Hong Kong. The engines can be utilized, if necessary, to defend the ship from Malay junk pirates by shooting hot steam at approaching boarders, a track having been fitted up on the deck of the steamer on which the ex-elevated road engines may be run out in case of emergency.

Prison Reform in France

FRANCE possesses, in its new penitentiary at Fresnes, about eight miles from Paris, the largest and in some respects the best prison in the world. The penitentiary accommodates two thousand prisoners. The building covers more than half a mile square, is situated in a healthy district, has large windows freely admitting the fresh air and sunshine, is equipped with hot baths, and is heated and lighted throughout by electricity. The food of the prisoners is abundant. The inmates go to school, and are allowed to work at trades and with the money so earned to purchase any luxuries but tobacco, and everything possible is done to develop their better instincts. The prisoners are kept entirely separate from one another, can hold no

mutual communications, and are unable to recognize one another when they meet in the outer world after release. Lectures on the evils of drunkenness are frequently given by lecturers supplied by a society in Paris which devotes its attention to work in prisons, and which is ready to send moral instructors wherever their services may be required in the penal institutions of the country.

Germany's Foreign Trade

THE label, “Made in Germany,” was some years ago the cause of consternation to English manufacturers, who feared that the cheaper continental goods would largely drive their wares out of the markets of Europe and of Asia. German foreign commerce has indeed increased enormously since the founding of the empire, so that Germany today must be reckoned one of the three chief industrial and commercial countries of the world. German exports in 1872 were only about half what they are now, and no great increase in them was noted for a considerable period; but with the adoption of a protective policy German industries were greatly stimulated, perhaps over-stimulated, so that by 1900 Germany's exports and imports reached a huge figure. Since then Germany's foreign trade has remained about at a standstill, nor are the new tariff and the new commercial treaties likely to increase it greatly in the next few years. The reason is that Germany has not yet reached an industrial and commercial equilibrium. A reaction has set in from the over-production and over-expansion of a few years ago. The industrial progress that Germany henceforth makes will be likely to be slower, but more substantial in character.

Anglo-French Arbitration Treaty

ONE of the most interesting and perhaps important diplomatic instruments ever originated in the course of international history is awaiting its formal confirmation within a few days in the shape of a treaty of arbitration between France and Great Britain, in accordance with which the two powers agree to admit to arbitration the greater part of the differences, either commercial or political, arising in future between them. Both the nature of the litigations to be arbitrated and the manner for conducting the arbitration are determined by the terms of the treaty. Questions that are in one sense past, as, for example, that of the occupation of Egypt, are expressly excluded from arbitration. King Edward has taken a personal interest in the course of the negotiations which are about to culminate in the formal treaty, and it is certain that his visit to President Loubet contributed to hastening the conclusion of this arbitration arrangement.

Postal Scandal Climax

THE climax of the postal scandal was reached last week in the indictment of James N. Tyner, who for nearly forty years has been prominent in the service of the United States and was formerly Postmaster-General, for conspiracy to defraud the Government. Mr. Tyner, who was recently dismissed summarily from the position of Attorney-General, is sev-

enty-seven years old, and stricken with paralysis. Three indictments have been found against Tyner, and also against his nephew and former assistant, H. J. Barrett. James T. Metcalf, Norman R. Metcalf, and H. C. Hallenbeck have been indicted in connection with a contract for printing money-order blanks. The grand jury have also indicted W. D. Doremus, of the Doremus Canceling Machine Company; George E. Green, a New York State Senator, president of the International Time Recording Company; George W. Beavers, former superintendent of the division of salaries and allowances; W. Scott Towers, superintendent of a Washington sub-postal station, and seventeen others. August W. Machen, former general superintendent of free delivery, has been indicted fourteen times. Postmaster-General Payne expresses great satisfaction at the conclusion of the investigations culminating in these indictments. The credit for bringing the investigation of the Post Office Department to a successful issue belongs to Robert J. Wynne, first assistant postmaster general, who called the attention of President Roosevelt to the conditions in that department, and especially to J. L. Bristow, fourth assistant postmaster-general, upon whom has fallen the brunt of the work, and who has been ably aided by Chief of Inspectors Cochran and Assistant Attorney General Robb, as well as by Holmes Conrad and Charles J. Bonaparte, special counsel.

Successful Ship Brake

THE Canadian Government has recently equipped one of its vessels plying on inland waters with a ship brake, which can be used either to check the speed of the vessel or to assist in turning it about in a limited shipway. The brakes resemble rudders, and extend down on either side of the hull from the extreme load line of the vessel to the bilge keel. Normally the “gates,” or stout, rudder-like plate of steels, which are hinged vertically to the vessel, are folded snugly against the sides of the ship. A series of heavy steel struts are pivotally attached to the outer edge of each gate. The struts at their other ends are connected with plates which slide horizontally in covered ways or compartments built into the structure of the hull. The forward edge of each gate is secured in place, when the brake is not in action, by a series of catches arranged on a vertical shaft. This shaft is provided with a bevel gear, which slightly opens the gate by the same motion which releases the catches—the pressure of the water as the ship speeds forward thereupon swinging the gate to the full-open position. In the compartments in which the sliding plates play are orifices which permit of the gradual escape of the water as the struts connecting the gate with the plates press the latter back, sudden jar being prevented by means of these water-cushions. The movement of the shaft to which the catches are attached may be controlled from the engine room or bridge. The steamer to which the gate has been affixed experimentally by the Canadian Government was stopped, after steam had been shut off, within a distance equal to

its own length. On another trial trip, when the engines were suddenly reversed and the brake was applied, the ship was stopped within a distance of fifty feet.

Floods in the East

THE East has had this last week experimental knowledge of the disagreeable meaning of great floods, which are such frequent phenomena in the West and Southwest. The "big storm," as it has been called, was in reality a collision and conjunction of two tempests. The storm was a rain-storm without serious wind, and did great damage, especially in New York and New Jersey. In thirty-two hours 10.04 inches of rain fell—a record-breaking downfall for that space of time by nearly four inches. It is estimated that the rain that fell during that time amounted to over fifty-seven billion gallons and weighed over 240,000,000 tons. Traffic was stopped or seriously impeded on the Pennsylvania, Erie and other railroads, and quite generally on the trolleys, and a number of lives were lost in the freshets that occurred at many points. The area covered by the storm was 1,500,000 square miles. No serious railroad accidents were reported, trains coming to a stop or proceeding with utmost caution. The sudden rise of the Delaware River flooded a good part of Trenton, and Paterson, N. J., suffered severely from the overflow of the Passaic River.

Tour of the "Honourables"

THE "Honourables" from London visited West Point last Thursday, and on their return to New York received a big ovation. The Minute Men from Washington, the Governor's Foot Guards of New Haven, and the Newport Artillery, joined with the "Old Guard" of New York in doing military and social honors to both the London and the Boston "Ancients." The British visitors received a hearty reception in Washington, President Roosevelt greeting them with marked cordiality. From Washington the members of the British command journeyed to Niagara Falls, attacking that position with cameras, and then passed on into Canada, returning to Boston to embark for England. The British artillerymen expressed the greatest satisfaction with their visit, and their hearty gratitude for the generous hospitality everywhere accorded them. The visitors were particularly impressed, on their visit to West Point, with the remarkable precision with which the cadets drill, and carry back with them heightened impressions of the proficiency of the American Army.

Mayor Low's Acceptance

MAYOR LOW, in his formal letter of acceptance of the Fusion nomination for re-election as mayor, confines himself to laying before the people of New York a full report of what has been actually accomplished under his administration. He eliminates his own personality from the problem before the electors, standing squarely upon the broad issue of good municipal rule as opposed to bad government. The issue, as he states it, is the choice between a government of law

as distinguished from the inequalities, favoritism and corruption due to blackmail; between a government in the interest of the public treasury and a rule dominated by "that mercenary spirit that breeds dishonesty in the public service;" and furthermore between a government of the city by its own citizens as against government that is swayed now this way and now that by the supposed interests of national politics. Mayor Low in his letter does not elaborate arguments, but states facts which are on record, which he would have his fellow-citizens carefully examine and scrutinize, searching whether these things be so.

American Attitude Towards Russia

THE Government at Washington regards the Russian occupation of Manchuria as only an incident in Russia's advance on Korea. Manchuria in Russian eyes is but the background for the peninsula below. In diplomatic circles in Washington a struggle between Russia and Japan for the possession of Korea is regarded as inevitable. The State Department is pursuing the attitude of extreme watchfulness regarding developments in the Far East. The Administration certainly does not mean to be needlessly drawn into complications, while yet it is prepared zealously to guard American rights, including the new treaty privileges acquired from China, if they shall be threatened. It is understood that the diplomatic attitude of England and France is similar to that maintained by the United States. The United States already has a strong fleet in Asiatic waters.

Russia Holds Manchuria

THE expected has happened in the announcement by M. Lessar, the Russian minister to China, that the Manchurian convention has lapsed, which is tantamount to a formal notice to all the world that Russia intends to keep Manchuria, which she has virtually possessed for some time. The policy of evacuating by shifting troops around and always going somewhere else—within the bounds of Manchuria—has so far proved successful, from the Russian standpoint. If anything had been lacking to render the expression, "Russian promises," proverbial in an unfavorable sense, it would be supplied by this fresh exhibition of Russian bad faith. Russia has been exacting of China conditions precedent to evacuation which have been practically impossible of fulfillment by the Chinese, and has now made the non-fulfillment of those conditions a pretext for declining further to be bound by the convention signed April 8, 1902, which provided for the evacuation by Russia of three provinces in three successive periods of six months each. The sensitive Japanese are more incensed than the stolid Chinese at this sharp play by the Muscovites, and war is said to be imminent. The situation, however, does not exclude an honorable settlement of the questions at issue between the two Governments. No ultimatum has yet been sent, but a single misstep by either cabinet may put the other into a position where it will feel that it must fight or be humiliated. Jap-

anese forces are reported to have occupied Masanpho in Korea. The Russian fleet has cleared from Port Arthur. Negotiations between Russia and Japan are still in progress, and there is hope that diplomacy may avert the horrors which war would precipitate.

FACTS WORTH NOTING

James H. Canfield, librarian of Columbia University, is delivering a course of seven lectures before the graduating class of West Point, and is probably the first civilian to give a regular instructional course of lectures at the Military Academy.

The Duke of Westminster has acquired 160,000 acres of land in the most fertile section of the Orange River Colony, and has started for South Africa to inspect the property. He purposes colonizing the territory with English farmers.

The Library of Congress has issued a calendar of its John Paul Jones manuscripts, chronologically arranged. The calendar contains 883 entries. The Peter Force collection of manuscripts, from which these books and pamphlets are calendared, was purchased by the Government in 1867.

Suit was recently brought by a "cellarman" against a liquor dealer in Liverpool for enforced intoxication. The plaintiff alleged that he was obliged to draw off whiskey from one cask to another by means of a tube, which he had to suck every now and then to start the flow. At each operation he was compelled to swallow a little of the liquor, and in that way became intoxicated, for the first time in fourteen years. The plaintiff was granted a verdict of \$3.75 and costs.

According to a military journal published in Germany, 10,000 young Germans, eligible for military service, who have not reported for duty and are presumably out of the country, have been sentenced in contumacy. The frequent publication of instances of the brutality of non-commissioned officers toward privates in the army is supposed to be an influential cause of these desertions, which are more than twice the usual number.

A monument to President McKinley, erected by the town, was unveiled last Saturday at Adams, Mass., in the presence of thousands of persons from various points in the Berkshires. The school children of Adams, members of the churches, operatives in the mills, and citizens generally, contributed to raise the funds needed for the erection of the statue, which is the work of Augustus Lukeman, of New York. The orator of the day was ex Secretary of the Navy John D. Long, who declared that no public man had been so universally loved as President McKinley.

Rear-Admiral Louis Kempff, who retired from active service, Oct. 11, was appointed to the Naval Academy from Illinois in 1857. He has had a long and honorable career in the Navy. When Rear-Admiral Remey was ordered to the Asiatic Station in March, 1900, the position of second in command was offered to and declined by three officers below Admiral Kempff in rank, who were thereupon retired. The same orders were given to Admiral Kempff, who astonished the Navy Department by accepting and offering to sail the next day. While in command of the American naval vessels at Taku, China, when the Chinese forts were bombarded by the allied forces, Admiral Kempff declined to participate in the attack on the ground that this Government was not at war with China. A joint resolution was pending in the last Congress conferring on him the thanks of Congress for the judgment displayed by him on that occasion.

SEEING OURSELVES

THE best knowledge of ourselves comes to us through our knowledge of God. The old maxim of philosophy, "Know thyself," was altogether human — a wearisome and difficult effort after perfection. But they who see God, see themselves, because the divine vision gives them means of comparison. Even before our fellow-beings — the gifted, the graceful, the accomplished, the wise — we become conscious of ourselves, our inferiority and imperfection. A new ideal rises before us; and we see not only our faults, but slumbering capacities are aroused; the good in us is stirred and quickened into life. How much more must the soul, standing face to face with God, realize its desires, its weaknesses, and its needs!

THE RELIGIOUS MOTIVE IN EDUCATION

THE founders of New England planted the school-house near the church. They founded institutions of higher learning when it hardly seemed, from the standpoint of worldly prudence, as if they could spare the cost from their slender means. They did not do this wholly for the purpose of securing an educated ministry. Motives of religious propaganda were not uppermost in their minds when these sturdy men sacrificed without complaint in order that they might found stably the institutions of learning in the young colonies. They had struck the right balance between religion and culture; they had estimated accurately the place of the religious motive in education.

Thus American institutions of learning have received by inheritance a peculiar spirit, which ought to remain permanent. The relation which the fathers sought to maintain was the true one for all time. While the school and college must be free in method, while the scholar's immediate task is the quest of knowledge, learning alone is not the entire business of any institution established for the education of mankind. There is a higher purpose to be realized in the school than can be served by the cultivation and refinement of the mental powers alone. There are other facts demanding attention besides those apprehended through the senses and grasped by the reasoning mind. Higher than the senses, higher than the mental faculties, are the spiritual powers of man. A real world of spiritual facts and forces, the answering reality to the spirit that yearns, loves and aspires, as the mountains and meadows answer the physical eye, lies around us demanding recognition and knowledge with reasonable and imperative insistence.

Every true teacher recognizes that area of spiritual reality; every true scholar seeks to know it. The study of this body of spiritual reality is not set down in the formal curriculum of school or college. There is no need that it should be. It is vaster than all methods or schemes of study. It is an atmosphere, a sunlight, in which other objects of knowledge are to be seen. No materialist can be a true teacher. No pupil who deliberately shuts himself up to the world reached through the senses can be a true scholar, for he

does not do justice to all the facts. True education makes ultimately for the life of the spirit. Its normal atmosphere and its true motive are religious.

TWO EXAMPLES

ONE of the most significant and characteristic traits of Martin Luther's preaching was its simplicity and clearness of aim. He relates in regard to his earlier experiences as a preacher a matter which every minister of the Gospel may wisely ponder. It was at Wittenberg, where the crowds were great and where at least half a hundred professors and tutors were to be found in each congregation on the Sabbath day. Luther learned early in his career to ignore them — to drop them as it were below his horizon where they would not be visible to him from the pulpit. He says: "I have an eye to the multitude of young people, children and servants, of whom there are more than two thousand. I preach to them." What a revelation of the discerning judgment of the great reformer these words afford! He had sense enough to see, as by a flash of intuition, that a discourse having in view the scholastic tastes and the critical habits of the university folk alone, would meet the needs of a very few, and that even then much of his work might be wasted in view of the supercilious or hypercritical spirit in vogue among them; while a sermon which aimed to attract the attention of young folks, to help servants and laboring people in their temptation, and to comfort the ordinary, burden-bearing, sorrowing masses, would surely find a great and useful function in the multitude that gathered to hear the Word.

Years ago a young fellow at college learned by observation a similar lesson. He noticed that among the strangers who occasionally occupied the pulpit in the college church sometimes there came a man of unusual directness and simplicity of speech, who did not seem to know at all that he was in a company which included professors, great scholars, and a mass of students, as well as a considerable body of cultivated people. He brought no classical allusions; he attempted no metaphysical discussion; he put on no air of superior culture; but, on the other hand, in a straightforward, direct and manly way spoke a message aimed at the head, the conscience, and the heart. Such a man always won a hearing, while the other sort who sought in the college pulpit an opportunity to display their learning, or to air their philosophical theories, or to win credit as "orators," usually made flat failures of themselves and their discourses.

We read in one of the Gospels that when Jesus of Nazareth was preaching in a certain section of the land, "the common people heard Him gladly." One reason, doubtless, why they were attracted toward Him was the absolute simplicity of His speech. He had them — their needs, hardships, exposures, sins, and griefs — in His thought, in His sympathies, and in His very heart. Each man might have said: "This great Teacher is talking to me. His message takes hold of my deepest soul." Even so will men say today

when a messenger from the King, losing sight of all else before him but the aching and burdened hearts, the distracted and perplexed brains, and the troubled environment of those to whom he speaks, brings to them a clear, simple, apt and urgent message.

A BOOK OF MARK *

NOTEWORTHY, on more accounts than one, is the publication by the Methodist Book Concern of Prof. Sheldon's "System of Christian Doctrine." It has been for some time in the hands of his students and friends, being printed for private circulation a few years ago, and they have learned to prize it highly. It is well that the general public should have an opportunity to explore its riches, and it is a good sign that the publishing agents of the Methodist Episcopal Church have felt justified in putting upon it their imprint. We count it a step in advance, a step in the direction of larger doctrinal liberty and a freer acceptance of established facts. For, although Dr. Sheldon is constitutionally cautious in his statements, calm, deliberate, reposeful, careful to put in all necessary qualifications and reservations, yet he does not hesitate, on proper occasion, to speak out his mind distinctly, and he takes, to his credit, what must be called the modern view of certain burning questions. One sees, in the midst of his well-balanced clauses and thoroughly considered conclusions, that he looks with level glance and an emancipated mind upon the topics that come before him.

This new edition is distinguished from the old only by a freshly written preface and an appendix in which are five valuable papers, treating "The Miracle of Christ's Resurrection," "Ethnic Systems especially as Respects Trinitarian Features," "Scholastic Realism," "The Theory of a Merely Ideal Pre-existence of Christ," and "Some Ethico-religious Questions," such as Marriage and Divorce, Sunday Observance, Temperance. As clearly indicating the standpoint of the book, we cannot do better than to quote a paragraph from the preface. The author says:

"So far as conscious purpose is concerned, we have not written for the satisfaction of any party, whether conservative or radical. The oft-repeated but thoroughly flippant assumption of the ultra-conservative, that any departure from the traditional basis is likely to endanger the whole fabric of the faith, has not deterred us from giving hospitality to relatively new views where a sane consideration of the data seemed to require their admission. On the other hand, the disparaging estimate which the intemperate radical is wont to award to the thought and belief of past generations has not hindered us from appropriating, with affection and veneration, every portion of a long-treasured faith to which good reasoning and judicial historic sense seemed to us to leave a place. It is our conviction that any value which may belong to the treatise can legitimately be ascribed in large part to the writer's endeavor to keep above the plane of a provincial and partisan outlook."

This endeavor we deem to have been in

*SYSTEM OF CHRISTIAN DOCTRINE. By Henry C. Sheldon, Professor in Boston University. Jennings & Fry: Cincinnati. Price, \$2.50.

a marked measure successful; and the church, if we are not mistaken, will be greatly benefited by this publication. It has the merit of unusual brevity, being crowded into a single volume, so that some of the topics are open to the criticism of not being treated with the fullness which their importance demands. But the brevity is mainly due to the sparing use of history, made less needful by the voluminous nature of the author's other works — "History of the Christian Church," and "History of Christian Doctrine."

Especially interesting reading will be found in the chapters on "Revelation," on "Sanctification," and on "The Life after Death." Our space will permit us to quote only a single sentence from each of these sections:

"The evidence decisively establishes the conclusion that inspiration did not so far cancel or control human agency as to secure complete inerrancy."

"Only by revelation from an omniscient source can one know that there is no remnant of sinful tendency beneath consciousness."

"Our consciousness of the superficiality and unfairness with which the considerations which make for the possibility of moral transitions in the intermediate state have often been treated, has inclined us to give to this side of the subject the larger space."

This most excellent volume will not probably be put by the Bishops in the place of Miley on the Conference course of study, but the young ministers will make a great mistake if they do not carefully read it in connection with Miley. This and the somewhat similar one-volume work of Dr. W. N. Clarke, "An Outline of Christian Theology," are indispensable to those who would see the old doctrines as they are being presented in fresh dress by the orthodox but progressive thinkers of the present day.

Harvesting the Saints

THE *Central Christian Advocate* of last week brings the announcement of the death of Rev. Dr. George S. Dearborn, of Topeka, Kan., who died, Sept. 25, aged 81 years. He was well known by many of the older Methodists in New England. Licensed to preach in 1843, in 1865 he transferred to the Kansas Conference from New Hampshire. He was a delegate to the General Conference at Brooklyn, N. Y., in 1872. For nearly twenty years he was a trustee of Baker University. He was ill but two days. His wife survives him. In the West he carried New England principles with him, and stood for them with martyr courage. Though anchored to the West, yet he never forgot New England, and his heart often turned affectionately to the scenes of his early ministry and victories. The editor met him at Topeka some ten years ago, and learned to both love and admire him for his strong qualities, his devotion to high ideals, and his rugged friendliness. Rev. Dr. W. A. Quayle, in writing of him, says: "There was in him such a fund of virility as that it was unthinkable it would waste. His sagacity, his integrity, his freshness of spirit, his alertness of interest, his fearless frankness, his half-tactful, half-voluble friendliness, his reserve of power, his fidelity to honorable interests, his giving of time and strength without stint to such causes as demanded them, his financial generosity,

his fast friendships — are they not all before us as we wipe our eyes in thinking of him?"

On the same page of the *Central* appears an excellent portrait of Rev. Dr. Henry T. Davis, a founder of Nebraska Methodism and for many years an advocate of holiness with lip and pen. He has a sweet, calm, holy face. At seventy years of age, while the Nebraska Conference was in session at Lincoln, Sept. 18, he was transfigured. Editor Spencer, of the *Central*, thus impressively describes a visit made upon him: "The day before the Nebraska Conference opened it was this writer's solemn pleasure, in company with Bishop Andrews, to call upon our honored friend. His feet were already then in the shadows. His breathing was difficult, and every moment it was expected that he would leave for the Better Country. He was sitting upright in bed, in absolute possession of all his faculties. As he clasped the hand of Bishop Andrews and of this writer, he exclaimed: 'Victory, through the blood of the Lamb! Hallelujah!' It was a scene never to be forgotten. To all we have heretofore written of this manly, holy servant of God, we now add the one postscript: 'Victory, through the blood of the Lamb! Good-night till the morning breaks and the shadows flee away.'"

These are the men who made those Western commonwealths and sowed their civilization deep with Biblical righteousness and truth. This republic owes to the men of which these are the type an unspeakable debt.

Who Should be Elected Bishop

FROM the cashier of a bank in a city of the farther West the following request, addressed to the editor, is received: "Elected a lay delegate to the General Conference, I am very anxious that the highest possible type of our ministers be elected Bishops. Will you oblige me by giving names of those you consider worthy this honor, and will you briefly characterize those whom you name?" Our inquirer is right in thinking that the most important work of the next General Conference will be the election of several Bishops, and he does well to seek in practical ways to become intelligent concerning those who should be presented for the position.

For obvious reasons the editor is not suggesting by name candidates for the bishopric, either by correspondence or in these columns, though he could quickly name a half dozen men whom he would be glad to see elevated to that office. Possibly some frank statements, suggested by our correspondent, may aid not only him but others similarly situated:

1. In the election of Bishops one consideration only should be paramount — to secure the best possible material for this high office. Any other purpose or motive is degrading to the office no less than to the church. Ideally, no person should be considered except as he rises to notice by pre-eminent piety, graces, and gifts. Nothing accidental as to residence, official position, or even service to the denomination, can commend a man for the place unless in himself he is abundantly qualified and fitted for it. Certainly no man has any claim to the office. The man known to be actively seeking the bishopric should be ruled out on the question of fitness. Already the work of self-candidacy is progressing briskly, and our inquirer, just elected a lay delegate, will not long remain uninformed concerning candidates for the episcopacy. Hence we unhesitatingly advise him, and all others seeking light upon this important question, to treat with

righteous scorn and indignation any voluntary approaches from any source having the purpose to "fix" them for any General Conference office. Settle it once for all that no man is fitted for the bishopric who is openly and actively seeking it.

2. Only comparatively young men should be elected. It is unfortunate (because the church is greatly suffering thereby) that our episcopal board has such a preponderance of aged men in it. Some of these revered Bishops are, by the infirmities of age, incapacitated from full active work, such as is so pressingly required from our general superintendents. On this account for more than a quadrennium it has been difficult to properly supervise the foreign work. But this is not the worst of it. Men past threescore and ten, unless especially strong physically and alert intellectually, unless quick of sympathy and possessing the ability to live in their day and keep in touch with and abreast of prevailing life-currents, lose the capacity for essential leadership. Proper leadership is the importunate need of the Methodist Episcopal Church today — leadership far-seeing, adaptable and adapting, brave, strategic, aggressive and optimistic. For lack of this in our episcopal board our great church halts and languishes.

The General Conference must re-enforce our episcopacy with men who possess qualities of leadership, men of ripest scholarship and profound piety, men who can discern between truth and error, men who know that "the life is more than meat and the body than raiment," men large enough in thought and sympathy to be and do for their church and the world what Wesley would be and do if living in these best days of Christian life and opportunity. For this work young men should be selected, forty-five years of age or thereabouts.

3. Have we these men? Certainly. It is not difficult to name a half-dozen men pre-eminently fitted for elevation to the episcopal board. The best men, whether in the General Conference or out of it, should be found and elected. A whole brood of claimants, "church politicians," with no suitable qualifications of head and heart for great leadership, should be sternly relegated to "innocuous desuetude."

PERSONALS

— Canadian Methodism will be represented in our next General Conference by Rev. William Dobson, of Windsor, Nova Scotia. Rev. Dr. R. Waddy Moss is the spokesman in behalf of the English Wesleyan Church.

— The *Western Christian Advocate*, referring to Bishop Merrill's presidency of the Ohio Conference, has this encouraging assurance concerning his health: "His physical strength does not seem to have abated, while his mental faculties are as clear and vigorous as they were twenty-five years ago."

— Almost unaided, Rev. W. A. Lewis, of the Cherry Valley (Penn.) Methodist Church, rebuilt the house of worship in which his congregation assembled. He did the painting, mason and carpenter work and even carried the bricks and mortar up a thirty-foot ladder. The church was rededicated, Sunday, Oct. 4.

— Miss Helen Keller has just commenced her senior year at Radcliffe. She is an object of general and sympathetic interest to teachers and students. Up to the present time Miss Keller has passed with credit all her college examinations. Oros she has completed this year's work as outlined, she will have accomplished more in

the way of scholarship than any other person in the world so handicapped.

— Mr. D. A. McDowell is a lay delegate, and his son, Dr. W. F. McDowell, is a ministerial delegate, to the General Conference from the North Ohio Conference.

— That is an encouraging fact reported by General O. O. Howard that this year 400 young people from the mountain cabins have entered the doors of Lincoln Memorial Institution, at Cumberland Gap.

— The *Baltimore Methodist* of last week contains a tender and generous tribute to the memory of Rev. Samuel A. Wilson, of the Baltimore Conference, killed by the electric cars at Roland Park, Md., Sept. 27.

— Dr. Jane W. Craven, daughter of Rev. Thomas and Mrs. Craven, of Evanston, Ill., left last week for North India. Miss Craven goes at her own expense, and will probably remain and take up mission work, should her health permit.

— That is a singular act of F. M. Hubbell, the Des Moines (Iowa) millionaire, who has transferred his entire estate to trustees, to be held intact for a century, and then divided among his lineal heirs or given to the State for the founding of a university.

— The *Northern Christian Advocate* says: "The vote for Dr. E. M. Mills as a delegate to the General Conference was the largest ever known in the Central New York Conference, we are informed. He led the delegation, and received 166 votes out of the 200 cast."

— Dr. Charles W. Hargitt, of Syracuse University, was cordially welcomed upon his return from abroad, Sept. 29. While pursuing his studies at the Marine Biological Laboratory at Naples, Dr. Hargitt discovered a curious and valuable jelly fish, which scientists heretofore have been unable to find in the Bay of Naples.

— Rev. George C. Workman has been elected to the chair of Hebrew and Old Testament literature in Wesleyan College, Montreal. Several years ago Dr. Workman was deprived of his chair in Victoria University, Toronto, because of supposed heresy. His election to the same chair in Wesleyan College is a deserved vindication.

— Rev. Dudley Prescott Leavitt, an honored member of the New England Southern Conference, passed away, after a lingering illness, at his home in Melrose, on Saturday morning last, aged 79 years. He leaves a wife and three daughters. The funeral occurs as we go to press, Rev. C. H. Stackpole officiating, assisted by Rev. Drs. J. M. Leonard and F. K. Stratton. The interment was at Tilton, N. H. A fitting memoir of this greatly beloved minister will doubtless be prepared at an early date by some one who knew and appreciated him.

— Mr. Harry P. Sampson and Miss Inez L. Rice were united in marriage in Baker Memorial Church, Dorchester, Sept. 24, at 8 o'clock P. M. Rev. E. E. Ayers officiated. Friends and invited guests were present to enjoy the occasion. Immediately after the ceremony the couple started on a journey embracing New York city, Buffalo, Niagara Falls, St. Lawrence River, Nova Scotia, and back to Dorchester, where they will reside. They are members of the Marlboro church, but intend to make Baker Memorial their church home for the future.

— Rev. George William Tupper, pastor of Washington St. Methodist Episcopal Church of Newburyport, and Miss Mary Leonard Akin, of South Yarmouth, were married, Oct. 7. The wedding took place in the Methodist Church at South Yarmouth, and the ceremony was performed by Dr. Borden P. Bowne. The church, which was

beautifully decorated with plants and flowers, was filled with the friends of the bride and groom. The music was in charge of Mr. Tucker, organist of the Second Church, Copley Square, ably assisted by members of the Symphony Orchestra. A reception followed at the residence of the bride's mother, Mrs. Peleg P. Akin.

— On the recent 25th wedding anniversary of Rev. A. W. Baird and wife, of Springfield, their friends, ministerial and lay, sent a broad ray of sunshine into their home in the shape of a gift of \$236.58, which must indeed have warmed the heart of this disabled pastor.

— Mrs. J. C. Keener, wife of the Senior Bishop of the Methodist Episcopal Church, South, died at her home in New Orleans, Sept. 26. She was the daughter of Richard and Anna Spencer, and was born Dec. 15, 1821, in Easton, Md. In 1842 she was married to Bishop Keener, and was the wife of a Methodist preacher for more than sixty years. Of her eight children, only Dr. S. S. Keener, of the Louisiana Conference, survives her.

— Rev. Fayette Nichols, in his deep affliction, writes: "I found great comfort in Prof. Bowne's article in last week's *HERALD*. God is behind all cause and effect. He has put it in such a way as made it very helpful to me, and I would thank him. Another great comfort is—love is eternal. My daughter is no longer visible to me, but her life has built strength, comfort and blessing into mine. These abide forever (2 Cor. 4: 17-18)."

— The silver wedding anniversary of Rev. and Mrs. C. A. Stenhouse, of First Church, Newport, R. I., was made the occasion of a complete surprise, when a large company of parishioners awaited in the parsonage their return from the weekly prayer-meeting, extended hearty congratulations, and presented two handsome silver dishes, laden with enough freshly-coined silver quarters to make \$25. Pastor and people are working together in fullest harmony.

— Mrs. Dwight L. Moody, widow of the famous evangelist, died at her home in Northfield, Oct. 10. She had been suffering for some time from an internal trouble, but her condition was not considered serious. She suddenly became unconscious and passed away without regaining her senses. Her younger son, Paul D. Moody, was with her at the end, but her two other children, a son and daughter, were in Chicago. The funeral takes place as we go to press.

— At Hotel Wollaton, Beacon St., this city, Tuesday evening, Oct. 6, Miss Georgia M. Whidden and Mr. George M. Porter, of East Boston, were united in marriage, the ceremony being performed by Rev. John Galbraith, Ph. D. The bride is well known in charitable and philanthropic circles, having founded the Whidden Hospital in Everett as a memorial to her father and mother, and being connected with the North End Mission, the Deaconess Training School and Hospital, and the Young Women's Christian Association.

— In the noteworthy biography of Gladstone, just issued by the Macmillan Company, New York, upon which John Morley has been at work for years, the biographer says of him: "Gladstone used to say of himself that his life was ever greatly absorbed in working for the institutions of his country. We mark a signal trait. Not for two centuries, since the historic strife of Anglican and Puritan, had our island produced a ruler in whom the religious motive was paramount in the like degree. He was not only a political force, but a moral force. He strove to use all the

powers of his own genius and the powers of the state for moral purposes and religious."

BRIEFLETS

In a recent issue we announced the fact that the Congregational body in Maine, in convention assembled, declared emphatically against resubmission; and last week the Baptist denomination, in a State meeting at Rockland, declared its opposition to resubmission with equal emphasis.

The *New York Times* is responsible for the statement that De Pauw University is to receive \$120,000 from the estate of Martin V. Beiger, of South Bend, Ind. This is the university of which our Rev. Dr. E. H. Hughes was elected president.

The statement in the *Boston Herald* of Monday that the series of articles appearing in *ZION'S HERALD* from the pen of Dr. Bowne were written by him as "a reply to his critics," has not the slightest foundation in fact. The papers were written early in the season, without any reference whatsoever to criticism from any sources. Indeed, the contributions were in this office awaiting publication at the time when the criticism to which the *Boston Herald* refers made its appearance.

The *Michigan Christian Advocate* affirms that "Dr. W. V. Kelley said at the Detroit Conference that the younger men in our ministry are solidly orthodox, that the innovators and radicals in Methodism are old men;" and then the *Advocate* proceeds to prove the truth of Dr. Kelley's statement. Dr. Kelley is candid and cautious in his allegations, and would not have said what he did unless he fully believed it as the result of his extended observation and unusual knowledge of the facts. What he says is borne out by the facts. Our theological schools are not making heretics—some evangelists and some bishops notwithstanding—but intelligent, earnest, and deeply devoted ministers of the simple certitudes of New Testament truth as revealed in Jesus Christ.

The editor of the *Western Christian Advocate*, who as a theorist has been an especially emphatic supporter of the removal of the time limit, is evidently putting his ear to the ground, for he admits in his last issue: "It is evident that, whatever may be the prospect in the future, the present system is not working absolutely frictionlessly. Some presiding elders, who favored the removal, have, under the exigency of difficulties which have developed in practical administration, changed their views in favor of the old order. It is represented that the matter of reappointment becomes now an 'open question' with about every charge each year, and that it is increasingly difficult to make the appointments."

Not for many a day have we read a paper in our *Methodist Review* with so much gratification as that in the September-October number on Frederick William Robertson, by Rev. A. H. Tuttle, D. D. Here, at last, is a preacher with so much spiritual and critical discernment, having so much in common with the lonely soul at Brighton, that he is able to understand him and portray him to others. Especially discriminating and suggestive is this paragraph, in which he characterizes Robertson after he has emerged from his crucial intellectual distress over traditional creeds,

and finds his doctrinal anchorage and his new mission:

"Robertson then gave himself with might and main to the betterment of his fellows. His efforts for the uplift of the laboring classes were not made for any political or social purposes, but purely from the motive of the Gospel. For this reason he refused to become the advocate of any party, and even parted company with such men as Maurice and others, who by other methods were seeking the same end. To little minds the constantly new setting which this method will give to old truths will seem to be heresy. It was thus that they accused Robertson, as though a truth becomes a lie when uttered in other than the old-time speech. The fact is, that the fresh interpretation which brought with it saving power to the modern conscience only demonstrated its eternal significance."

Rev. William H. Butler, of our church at East Weymouth, Mass., well known for his scholarly acquirements, writes under date of Oct. 8:

"While preparing for an examination on Theism some twelve years ago, I came across a name that was new to me. I was in England at the time. The book I was studying was, 'Is God Knowable?' by Professor Iverach of Aberdeen. In the chapter entitled, 'Dean Mansel and Mr. Herbert Spencer,' at page 73, the following may be found: 'We cannot do better in this connection than quote the words of one of the most thoughtful, wise and profound of the metaphysicians of our day. We refer to the work, "Metaphysics: A Study in First Principles," by Borden P. Bowne, professor of metaphysics in Boston University.' When I came to America two years afterward, I was delighted to find that Boston University was Methodist, and that one of the acutest thinkers of the day, a man with an international reputation, was also Methodist. I have never met Professor Bowne, but know enough to appreciate his work and to recognize the prestige he has given Methodism in a field hitherto occupied by others."

Gleaning After

THE large amount realized from the special contributions by our churches to the Preachers' Aid Society may be grandly augmented by faithful gleaning after the regular reaping. The Jewish maiden who followed after the reapers in the fields of Boaz suggests a way in which the amounts already raised may be handsomely increased: Glean after the regular contributions! There were generous persons absent when the cause was presented from the pulpit. Make a list of them, and labor with them personally. Our ministers have taken heart and hope from the responses already made by their people. But large resources are as yet untouched, and many generous givers have not been reached. Let the faithful work of gleaning, then, go on.

It is remarkable how the interest in the restoration of the fund is deepening. Many men and women from all parts of the country, as well as in other lands, urge the editor, in most earnest letters, to keep the subject on the hearts of the people until the \$75,000 be raised. Let every reader become a gleaner!

Notes and Suggestions

— An unknown friend from Camden, Me., sends the editor \$10 to be credited to the contribution of Bromfield St. Church.

— And still the money continues to come from the generous hearted who are touched by the needs of our beneficiaries. Rev. W. S. McIntire, of New London, Conn., writes: "The enclosed check for \$10 is from Mr. H. L. Stearns, a member of our church, engineer of the Bay State Express, N. Y., N. H. & H. R. R. It is to help meet the loss caused by the wickedness of Allen. Will you see that it reaches

the treasurer of the Preachers' Aid Society?"

— The Methodists are bound to restore the money stolen by W. S. Allen from the fund for the support of aged ministers. ZION'S HERALD is making it certain that the \$75,000 will be pledged and paid for this purpose. — *Christian Register*.

— It is gratifying to learn from so many ministers that churches which have been reported are making substantial additions each week to the amounts first stated. May the process "go on unto perfection." It is not practicable to report the additions weekly, but all will be gathered up and published in a later issue.

— Mrs. M. V. Ball writes the editor: "I am a Methodist, but we have no church in Princeton, so I send my dollar to you. I wish I could give a hundred dollars." And Mrs. Charles E. Martin writes from Colebrook, N. H.: "Find one dollar to help out a little on the Preachers' Aid Fund. Would gladly send more if I had it to spare."

— "What has become of my old church?" writes an interested friend, naming one of our largest city churches, to which he belonged before removing to the great West. "I have been looking in the acknowledgments for it. I thought it would be first to respond and rank among the largest 'givers' in the Conference." We hand this earnest inquiry over to the pastor of that church.

— Rev. C. E. Davis, of Westfield, sends his pledge of \$100 towards the fund.

— The spirit and energy with which New England Methodists have set to work to raise the large sum stolen from the treasury of their Preachers' Aid Society by the defaulting treasurer is worthy of the highest praise. It is being done without fault-finding with the directors of the Society or any waste of words in condemning the thief. Some gifts to our knowledge have been exceedingly generous in proportion to the ability of the givers, and we doubt if any recent charitable effort has been marked by larger or more willing self-sacrifice. The present indications are an aggregate of at least \$40,000. It strengthens one's faith to see how God is bringing good out of evil in this matter, how this mercy blesses him that gives and him that takes, how honorable is the esteem our Methodist brethren hold for the preacher and his family. — *Congregationalist*.

— A superannuate of the New England Southern Conference sends to "Aunt Serena" the following touching note, enclosing \$2: "I notice by the HERALD that the poor have chosen you as their almoner to distribute their mites to other suffering ones. I enclose 'two mites which make a farthing' for the defrauded superannuates of the New England Conference. Will you kindly pass them over to the treasurer of the Preachers' Aid Society?" And he adds, in a postscript: "I will not mail this at my resident post-office, as I do not wish to be recognized in so small a gift as \$2." Ah! but this sort of giving—the small, self-sacrificing gift that carries the giver's heart with it—far outweighs, in the eyes of the Lord, the lavish but often perfunctory outpouring of the rich in purse. "The gift without the giver is bare."

— A minister's son, one of the most generous contributors to this fund, bereft in childhood of his father, whose death threw the support of several small children upon the noblest of Christian mothers, writes, under date of Oct. 8: "I am pleased that the interest in the Preachers' Aid collection holds on well. If all these comfortable people had had my experience, they would have much more sympathy with

this special collection. I know what it is to go barefooted later into the fall than was at all comfortable, until the money came from Conference to get the shoes. I remember how mother worked herself to the bone to get the most out of it—to make it last as long as she could. That mother-love—what won't it do for the children?"

— As an evidence of the deep and lasting hold which this cause has upon our people, we publish the following note received from Rev. E. M. Antrim, of Trinity Church, Springfield, Oct. 5: "I find that our collection will go probably a full hundred dollars over my report last week, so that it will reach \$700."

— A young minister of the New England Southern Conference brings to "Aunt Serena" a silver quarter—the gift of a youth on his charge who is struggling with poverty, but who wants to send his mite to help swell the sum for the needy superannuates. That quarter will carry a blessing. If all our young people would send in a self-denial quarter, it would be a great help. It only takes four quarters to make a dollar, you know.

From the Churches

REPORTS from the churches are slowly coming in, showing a permanent, deep, and very generous interest in this cause. Probably fifty churches are yet to be heard from. The following are added to what have already been reported:

Reported from the churches last week,	\$24,094.59
Newtonville,	937.85
Hudson,	231
First Church, Fitchburg,	150
Upham Memorial,	100
Walnut St., Chelsea,	75
Flint St., Somerville,	74.50
Winchester,	41
Norwood,	30
West Medway,	6
Feeding Hills,	5

\$25,534.94

A Correction

EDITOR OF ZION'S HERALD: The half-column which the Cincinnati Letter, in your issue of Oct. 7, devotes to the *Western Christian Advocate*, its editor, and the action of the Cincinnati Conference pertaining thereto, conveys a mistaken impression of the facts in the case. The accusation, for example, that Rev. Dr. Levi Gilbert, the editor, in his address, "hedged and begged the question at issue," would not be sanctioned, I judge, by even half-a-dozen of those who heard him speak on the occasion referred to. It has been my privilege to hear scores of addresses in advocacy of the ministry of the church press; Dr. Gilbert's I reckoned among the best in every respect of them all. It seemed to me timely, pertinent, frank, manly and straightforward, and if there was any hedging or begging of the question in it, I failed to discover these elements.

The paragraph devoted to the report of the committee on Periodicals is wholly—and, it would seem, inexcusably—misleading. The report offered by the chairman, whose name your correspondent gives, was repudiated by the Conference with some show of indignation; it was recommitted to the committee, to which additional members were at the same time assigned, with positive instructions to furnish a report which should cordially and unmistakably express the admiration and affection of the Conference for the *Western* and its editor. The utterance which is cited and the matter summarized by your correspondent had not been—so it was brought out in the discussion—brought for action before the committee at all, but were proffered for Conference action by the chairman without consultation with the other members of the committee. That part of the report, recommitted, was never resuscitated. It is only fair to say that by no possibility could the Cincinnati Conference have been induced to adopt a report of such a tenor as indicated in the letter.

JESSE BOWMAN YOUNG.

Walnut Hills, Cincinnati, Ohio.

THE SOWERS

LOUISA A'HMUTY NASH.

EARLY ENGLISH RENDERING OF PSALM 126: 6.

They sowed in early springtime,
Scattering the precious grain.
"What shall we do in winter,
If sowing prove in vain?"
'Tis God must send the showers,
Moistening the fruitful earth,
The glad and golden sunshine
That give the seedlet birth.

REFRAIN:

"They go, they go a-weeping,
Bearing the seed-basket,
They come, they come rejoicing,
Bringing their sheaves with them!"

When fierce the noon of summer
They trembled for the seed.
"T'is surely parch and wither,
For God doth pay no heed!"
He sent soft dews that even,
Strength gently to distill,
Soft like the mist of Eden
That worked His gracious will.

They watched the green blade growing
Into the tall straight ear,
And saw the ill weeds springing,
Filling their hearts with fear.
"You cannot safe uproot them,
Leave them in peace awhile!" —
They withered at the harvest
Beneath the Lord God's smile.

And as the twilight lingered
Upon the golden field,
With joyful hearts they gathered
The bounteous harvest-yield.
"Thank God for sun and showers!"
They cried 'neath heaven's high dome.
They sang the song of harvest,
The song of Harvest-home!

We sow our seed so precious
Into the child's young heart.
"Will he," we ask sore weeping,
"E'er choose the better part?"
The gracious sun and showers
God sends from out His heaven;
'Tis there in glorious harvest
Our sheaves to us are given!

Portland, Ore.

THE SUPERNATURAL

II

The Supernatural and the Bible

PROF. BORDEN P. BOWNE, LL. D.

IN a previous paper I have sought to correct the false conception of the natural which underlies popular thought. Nature is supposed, for the present at least, to run itself, and is set up as a rival of God; so that God is needed only to explain the outstanding facts which as yet have found no natural explanation. With this conception naturalism could not fail to be looked upon as hostile to religion; and it became a synonym for infidelity. And there was a great deal of naturalism of this sort, which promised to dispense with God altogether after a while. This was "bald naturalism;" and it was met by an equally "bald" supernaturalism, a thing of portents, prodigies and interpositions, spooking about among the laws of nature, breaking one now and then, but having no vital connection with the orderly movement of the world.

Both views were bald, and they were especially bald inside. A better meta-

physics, however, enables us to set aside with all conviction both sets of baldness. The cosmic order is no rival of God, but is simply the continuous manifestation and product of the divine activity. There is no longer any reason for being afraid of naturalism, for naturalism is now merely a tracing of the order in which the divine causality proceeds. It is description, not explanation. It classifies events under familiar heads, but for the causal explanation and purpose of all events we must fall back on God.

We are then in God's world, and all things continuously depend on Him. We have not to attempt an impossible division between God's work and that of nature, but rather to study the method and contents of God's work which we call nature and in which God is forever immanent. Thus the naturalistic and deistic banishment of God from the real world is recalled in favor of the divine immanence.

God in History

The presence of God in nature does not mean that God is here and there in the world performing miracles, but that the whole cosmic movement depends constantly upon the divine will and is an expression of the divine purpose. In like manner the presence of God in history does not mean exclusively, or mainly, that God is working signs and wonders upon occasion, but rather that God is carrying on the great historical movement and working His will therein. The same false naturalism which has so often reduced the philosophy of nature to a barren mockery, has wrought similar effects in the philosophy of history. Here, too, a doctrine of method has been turned into a doctrine of causation, and a deal of sorry stuff has been said about the reign of law, and "the iron chain of necessity," etc.

But as there is a true naturalism in physical study, so there is a true naturalism in historical study. Without some continuity of law there could be no thought or articulate experience at all. Even if miracles were a part of the order, we cannot suppose that they would be wrought at random and without any reference to the antecedents and environment. Such unmediated, unrelated miracles would be irrational interjections, and not parts of articulate speech. Or if freedom be a fact of life, it, too, must be related to law, or it disappears into unintelligible arbitrariness. Hence, however much we may believe that God is in history, or that man is free, we must also look for rules of procedure, or the familiar continuities which we call natural. We may seek to trace the laws of life and thought and development in the progress and unfolding of history. Such study, when thought is clear, has no tendency to reduce history to a mechanical sequence. It merely reveals how things hang together in life and history according to the experienced principles of human and physical nature, and leaves us as free as ever to believe that an unfolding purpose underlies it all as the final cause of the movement. But for the full and final understanding of the movement we must know more than these historical and physical laws. We must know the world-ground, the world-goal, and the

mystery of human personality. Dogmatism here is irrational.

This thought of God's immanence in nature and history, of a divine purpose realizing itself through law, has great significance for our thought of the Bible, which I now proceed to explain. The great desire of religion is to find God, and it has been so zealous for a crude supernaturalism of signs and wonders mainly because it was supposed that the reality of God's existence and presence could not otherwise be secured. No one would ever have the slightest interest in Balaam's ass, or Jonah's whale, or the talking serpent, or the rib that was made into a woman, unless it were thought that to question these things would lead to "bald naturalism," that is, to atheism. The divine immanence, rightly understood, helps to relieve this fear.

The Biblical Supernatural.

The supernatural features of the Bible history on this view are no more divine in their causality than the routine events of every day. They would be simply extraordinary events which, from their form or the circumstances of their occurrence, would make the divine presence and purpose more manifest than is the case with familiar matters. They would be signs, or calls for attention, which might be made necessary by the mental and spiritual dullness of men. The traditional discussion has been made void by the traditional confusion about nature. Believers have often thought to mend matters by saying that "miracles are not wrought against nature, but against nature as it is known." "Miracles are occurrences according to laws higher than any yet known." They are really cases of human ignorance rather than of divine interference. But such utterances are either "bald naturalism," furnished with a wig, or else they are declarations that miracles are not wrought at random, but must have a sufficient reason — a view which no intelligent believer in miracles would deny.

Unbelievers, on the other hand, have generally denied the miracles outright, or have reduced them to misunderstood natural events. Earthquakes, land-slides, volcanoes, catalepsy, resuscitation, hypnotism, etc., serve to explain all the facts. But these speculators fail to show how these familiar experiences could explain the concrete historical results which followed. The song of the angels may have been a hallucination of the shepherds; but it is the only time before or since that shepherds were so divinely hallucinated. St. Paul may have had a fit on his way to Damascus, but it is the only known fit that had such mighty consequences. The vision of the Risen One may have been an illusion, but when we see that it is the greatest event in all history, we begin to wonder whether illusions can be so potent. In that case surely things that are not are mightier than the things that are.

Of course it is well understood that many of the Biblical descriptions of supernatural events are written from the standpoint of causality. They represent the author's faith that God was at work, and hence the events were directly referred to God as the agent without any thought of natural law. They are inter-

pretations rather than descriptions; and while they may be quite correct as interpretations, they are misleading to us with our Western habits of thought and speech, as we mistake them for descriptions. If one of those old authors had written modern history he would doubtless have filled it as full of divine sayings and doings as Jewish history. "The Lord said unto His servant," the king, or the general, or the preacher, or the president. "The Lord sent" the pestilence, or the flood, or the plague of grasshoppers, or the famine, or the earthquake. So it would have run; and in the causal sense it would have been true; but there would have been no scenic manifestations in connection with the events. And there is no reason for thinking otherwise of very many of the Bible narratives of this sort. They are Oriental modes of expressing a strong conviction of God's presence and activity. The ancient plague of locusts probably looked the same as a modern plague of locusts. We may well believe that God sent the plague in both cases, but we conceive the phenomenal form of the visitation in a different way. We have to distinguish the causality from the method. A person of devout habit of thought and speech might convince himself that ministerial appointments are made by the Lord, or that General Conference elections are divinely guided; but if he should be present at the Conference sessions, he would find that this divine causality is for faith rather than sight, and that in the phenomenal manifestation the continuity and uniformity of experience are abundantly illustrated and verified. This shows how distinct the question of causality is from that of method.

But after we have made all allowance on this account, and have also admitted that ancient myth and legend may have crept in here and there, there will still remain a central history from which the miraculous supernatural cannot be eliminated without canceling the history. Of course on this subject strictly decisive demonstration cannot be expected. The facts are too far away to make much impression on us except as they are embodied in present history, and in any case it can be only a matter of interpretation of the facts. And here our pre-suppositions will determine our conclusions. Atheism of course vacates the discussion, but it equally vacates science, and even reason itself. There can be a rational discussion of this topic only on a theistic basis. God as the absolute source of all finite existence is bound by nothing but His own wisdom and goodness. What they dictate, that He does. If they call for uniformity, there is uniformity. If they call for change, there is change. God never acts against nature because, for Him, there is no nature to act against. His purpose, founded in His wisdom and goodness, is alone law-giving for His action; and all else, whatever it may be, is but the expression of that purpose. Nature, conceived as a barrier to God, or as something with which God must reckon, is a pure fiction, a product of unclear thought which has lost itself in abstractions. If, in addition, we conceive God as our Father who is training us as His children in a moral universe, we shall have little difficulty in believing that at

times He has come, and comes, near enough to convince us of His presence. But if we do not share this conviction, no historical or other evidence will avail to establish our faith.

For us who live today the important thing about Christianity is that it is a revelation of God, what He is and what He means, what He has done and is doing for us, what our life means and what our destiny is to be. This revelation makes it humanity's supreme treasure. This revelation is to be understood only in its history; and whatever in that history is necessary for its understanding, be it miracle or what not, we shall retain. Neither science, nor philosophy, nor historical criticism, can take it away. But this history is to be studied as a whole, not merely in its crude beginnings nor in its miraculous attendants, but also and more especially in the moral and spiritual grandeur of its outcome. The present world-historical fact must be the starting-point of our inquiry, as it is the only thing which makes inquiry worth while. If Christianity were not a world-power, a great spiritual force here and now, its origin and history would be a matter of profound indifference to all but a few antiquarians. The miracles, too, are to be studied in connection with the history, and not as isolated and detached wonders. Miracles without moral meaning and religious bearing have as little credibility as the exploits of Jack, the Giant Killer, or the story of Aladdin's lamp. Whatever in Bible history does not meet the requirement will probably go. Whatever significance it may have had for the times of ancient ignorance, it has lost significance for us. The physical wonder is increasingly insignificant. If we admit its occurrence, we are unable to make any use of it. If the ass did speak, or the ax did swim, we do not seem to be religiously or otherwise advanced thereby. Our present thought of the supernatural is rising from the physical to the ethical and spiritual. Whatever significance it may have had for the times of spiritual dullness and ignorance, which could understand nothing else, it is becoming increasingly unimportant for us. Devout and intelligent thought has little interest nowadays in thaumaturgy, by whomever it might be wrought, but rather places increasing emphasis on the spiritual miracle of God's life in the soul and the realization of His kingdom on the earth.

The Method of Revelation

If we were devising a method of revelation which should be perfectly simple and which could be polemically used, especially in the construction of "evidences," we should almost certainly decide upon a scheme of definitely dictated and infallible texts, with a proper bolstering of miracles and prophecies for proofs. This was long the scheme of traditional orthodoxy, but it has withered away. It was purely academic and *ad hoc* in its construction, and few persons now regret its passing. God's method in revelation, as in nature, proves to be not so simple and compendious as we had thought. But when we remember that God is in all history and has never left Himself without a witness, and when we further re-

member that the divine method is one of growth and slow development out of the natural into the spiritual, we are not surprised to find Him using the legends and picture-stories and naive interpretations of early man as vehicles for communicating to them deeper and higher conceptions of Himself. In themselves they were imperfect and crude enough, but as vehicles of revelation they nevertheless revealed. Why should not God begin with men where they are, intellectually and morally, and use even their myths and imaginings to lift them to higher insight? No one who has not first banished God from both history and the world need be offended by such a method, if investigation should show it to have been the fact. And the justification of the method is found in the fact that in this way God has made a revelation of Himself, a blessed and growing insight into what He is and what He means, which is our great and chief source of hope and inspiration, and the corner-stone of our civilization. And when we thus take the matter as a whole, viewing it not only in its crude beginning, but also in its growing history and divine outcome, the religious mind will have no difficulty in believing that God spake in past times unto the fathers by the prophets in divers portions and in divers manners, and at the end of those times spake unto us by His Son. And the irreligious mind will go its own way, with, to say the least, no better logic, and without any inspiration for life. History shows pretty clearly how the survival of the fittest will decide between them.

Boston University.

A SUNDAY IN EDINBURGH

REV. HARRY ANDREWS KING.

MY Sunday began really at sunset on Saturday, when I attended a gospel temperance meeting at

Carrubber's Close Mission

on High Street. The Mission is undenominational, and has been in operation for over forty years. A gospel meeting was held in the crowded street before the meeting proper began. A male quartet and a chorus choir sang, to the manifest delight of the audience. The two principal speakers were Rev. Mr. Horton, a Wesleyan, and Rev. M. Tate, a Baptist minister. The first speaker told very effectively the story of the life of John B. Gough; the last speaker made an earnest appeal to those present to accept Christ. Opportunity was given to sign the pledge, and one poor fellow came forward.

The Mission is well located. High Street is in the old town, and leads direct to the Castle. It reminded me much of a Saturday night on Hanover Street — only more so. To an American the drunkenness in Scotland is dreadful. Boston is bad enough, but in Glasgow or Edinburgh I have seen more intoxicated men, and women too, in four or five days than in six months in Boston. The drink evil is recognized as the great question among the thoughtful here.

On Sunday morning, at 9.30, I attended a military service at famous

Old St. Giles' Church,

usually called the "Cathedral." Erected in the twelfth century, it has played an important part in Scottish history. On

Sunday morning it was crowded to the doors. The Castle garrison, consisting of over two hundred soldiers of the famous "Black Watch," were in attendance. This service is held each Sunday morning for them. The regimental musicians, with the splendid organ, furnished the music for the occasion. This regiment is the 42d foot regiment, known as the Royal Highlanders. Their uniform is most picturesque — tall, black bearskin caps, brilliant red jackets, dark blue and green kilts, white belts and leggings, short red-and-black plaid hose and bare knees, with white fur sporran in front. They are a fine appearing body of men. Many of them wear medals earned in battle. I did not learn the name of the preacher. He was a man of perhaps fifty years, a typical Scot in appearance, with a magnificent voice which filled every part of the great cathedral. He read the 90th Psalm, and preached his sermon from it. He made two main points: 1. The brevity of human life; 2. God, alone eternal. Very skillfully he dwelt upon the splendid natural surroundings of Edinburgh, with its thousand years of history, to impress the lessons of his sermon. He closed with an appeal to the individual to make the most of his life. He said: "Although our ancestors are forgotten, yet our nation today is what they made it." "Our national glories and our national vices are from them." "Those who come after us will be largely what we are making them." As he spoke I thought of John Knox, who often preached in St. Giles, and the far-reaching influence of his life and work upon the Scottish people, and, in fact, the entire Protestant world. He made appropriate reference to the life and work of Lord Salisbury, and paid a beautiful tribute to his memory.

My next service was at 11 A. M. I found two American ladies in search of the same church, and assisted them to find the Wesleyan Methodist Central Hall at Tollcross. The pastor is

Rev. George Jackson.

He will be remembered as the reader of a paper at the John Wesley anniversary in People's Temple last June. He preached an expository sermon from Eph. 4: 28: "Let him that stole, steal no more." He gave a pointed exposition of the conditions in the early church as revealed in Paul's Epistles, and referred to the failures of the Christian Church in history, but said: "The failures, which we admit, are not all the facts." "There is nothing in history to compare with the moral revolution wrought by Christianity." "It was the new faith alone that condemned sin in the Corinthian Church." The points of his sermon most dwelt upon were: 1. Whatever our standard of conduct, our best is still beneath God's best. God's moral law is fixed. Our level is lower. We must strive to at least approximate God's standard. 2. Evangelical Christianity must give more attention to Christian ethics. "Is there among us today a lack of simple, old-fashioned, straightforward honesty?" "Let us remember that, 'Thou shalt not steal,' is God's law as well as man's law." He referred to a recent symposium in a London paper which would lead one to infer that an honest tradesman today is an impossibility. He closed with an appeal for honesty, not only in the making of money, but in the spending of it, and for greater honesty in the minor moralities of life, as courtesy, kindness, and consideration for others.

The large auditorium was filled, although the day was stormy. I am told that he is considered one of the best preachers in Edinburgh. The waiter at the hotel, a Moody convert of the revival of 1874, and

a member of Mr. Jackson's church, spoke proudly of his pastor's success. "He came to us," said he, "about twelve years ago. His congregation numbered forty. We have paid over £50,000 for our new church, and are almost out of debt."

In the evening, at 7 o'clock, through a driving rain (it rains every day in Scotland at this season of the year), I went to St. George's Free Church to hear the famous

John Watson,

of Liverpool, who was spending the Sunday in the city. His popularity was manifest. Every seat was filled in church and gallery, with the platform and steps crowded. His text was Isaiah 58: 10; his subject, "The Next Revival a Social Revival." I had never heard him before, and I must confess I was disappointed. His sermon was thoughtful, well-delivered, impressive, but the spirit of pessimism was depressing. In sharp contrast to Campbell's hopeful prophecy of a spiritual revival, made at Park St. Church on his recent visit to Boston, Watson sees not a ray of hope ahead. He acknowledged his indebtedness to Dr. Strong's book, "The Next Revival," and my suspicions are that he has imbibed much of the pessimism which is characteristic of Dr. Strong. He spoke of the organization of the church of today. "It was never so perfect, its machinery never so imposing, but," said the speaker, "there is today an absolute loss of grip on spiritual things. There is a failure of the ancient enthusiasm. There has been no real revival since the great revival conducted by Mr. Moody in 1874. We have held revivals and missions since, but nothing has happened." He said: "The revivals in modern times have all been the same in nature, but different in form. Each great revivalist has preached some one great doctrine. Luther preached justification by faith; the Puritans, the sovereignty of God; Wesley, regeneration; Moody, the love of God. These doctrines do not move congregations today. Men are not moved through fear of hell or love of heaven." "The likely line of the next revival is a social revolution." "Men cannot be moved to desire a heavenly house who have no house on earth to live in." "Social conditions must be improved before a spiritual revival can occur." He ridiculed the visiting of courts and prisons with tracts, printed texts, and gospel songs. He charged the middle class in the church with pharisaism, and said: "There is no hope of a revival until the middle class is redeemed from pharisaism." "It is awful when the heavy-laden hate the church." He appealed to the middle classes to take steps along social lines to redeem their unfortunate brothers, by insisting upon provision for the laboring man in the matter of comfortable homes, opportunity for work, etc.

What struck me throughout was the darkness of the picture and the entire absence of hope in the outlook, according to Mr. Watson. Is it true that the church has lost absolutely its grip on spiritual things? Again the speaker seemed to have given over as ineffective the preaching of God's Word. Is it true that social reform is the only avenue of advance open to the Christian Church? I was told in Liverpool: "You Americans have spoiled Watson by your enthusiastic praise." He is dearly loved by the Scotch people, however.

So my Sunday was spent in beautiful Edinburgh. It reminds me somewhat of Boston, with its clean streets and beautiful parks, its respectable satisfaction with itself, its quiet Sunday, its attractive shops, its historic points of interest.

— The selfish man can never be relied upon to go against himself. He is cunning in excuses for not doing so. — *Christian Standard.*

MATRICULATION DAY

THE services of Matriculation Day, Oct. 7, called together, at 72 Mt. Vernon St., a goodly number of ministers and friends, besides the students and faculty of the School of Theology. An impressive sacramental service, under the direction of Rev. Dr. W. T. Perrin, presiding elder of Boston District, preceded the address. The attendance of students is fully up to last year's enrollment. Rev. J. R. Van Pelt, of Shelbyville, Ill., an alumnus of the class of 1886, spoke upon "Religious Psychology and Christian Fact," in part, as follows:

The traditional definition of theology is, "The science of God." A widely-accepted modern definition says: "The science of religion." The first conception, if the terms are taken strictly, is open to serious objections. "The science of God!" The phrase seems to imply that God is without qualification the object of our science, and that the human mind can measure the Infinite. On the other hand, when we say, for example, that botany is the science of plant life, we clearly assume that this whole field, even though practically inexhaustible, is fully accessible to the researches of human intelligence. But there is no science which undertakes to know the Infinite as we can know the finite. It is not our task by searching to find out God.

Perceiving the absurdity and presumption of all attempts to compass the infinite by our small powers of understanding, some of our modern thinkers would say: "Let us, like Socrates, bring speculation from the clouds down to earth; let us make man the object of our study; let us attempt a science of religion rather than a science of God." We have (these men affirm) in the phenomena of religion facts which are altogether accessible, facts which may be scientifically examined and classified. We find religion to be one of the essential elements in human nature. We may think of it as like a plant. It shows many varieties, but it is doubtless subject to natural laws like all plants. Let us observe and describe its nature, its habits under various conditions. Let us also specially note its very important functions in individual and social life. But let us not trouble ourselves about the question of the truth of religion, the question whether it is grounded in objective reality. "The proper study of mankind is man."

Now we may grant to these children of the modern scientific spirit a considerable part of that for which they contend. They do well to rejoice in the study of human nature; there is but one study nobler and higher — the study of the personal self-revelation of God. When we are brought face to face with the fundamental problems of human life and destiny, all men must acknowledge it is not more knowledge of man that can save us, but to know God, the living God.

This seems to bring us for the moment back to the older conception of theology, which we had discarded. And, indeed, every man that has a positive, triumphant faith is sure that he actually does know God. Human science has not discovered, and cannot demonstrate, God. But God has discovered and does demonstrate Himself. There is, inextricably interwoven in human history, a positive self-revelation of God, a revelation fully summed up in the person and work of Jesus Christ. If, then, there is no science of God absolutely regarded, there may be and there is a science of the self-revelation of God, a science of Christianity. It is an historical fact, and one of profound significance, that only

one religion has called forth anything that bears even the semblance of theological science. We should have to give the term the greatest elasticity if we should speak of the theology of Buddhism, or Brahmanism, or even Mohammedanism. Much less does any one claim that there actually exists a fully organized science of all religion. The distinguished pioneer in our country in academic instruction in the comparative study of religions, ex-President Warren, has always used the term, "science of religion," in a strictly qualified sense. A science of all religion in the same sense as we speak of the science of Christianity no Christian theologian thinks of. A scientific history and comparison of religions is indeed a science of religion, but no one thinks of it as the all-comprehensive science of religion.

For Christianity, however, there is what may fairly be called a science. The church is in possession of a body of certified truth, and this truth admits of and actually finds scientific treatment.

Referring to the subject of religious experience, the speaker said:

A very interesting phase in the discussion of religious experience has been brought about by the application of the methods of modern psychology to the phenomena of religious consciousness. The chief names here are Starbuck, Coe and James. Starbuck deserves great praise for thorough, patient work, and for an admirable spirit. But his book is in one fundamental regard very disappointing. He treats religion without any regard to the problem of the reality or unreality of the various experiences. He accepts all "experiences" as of equal validity, except where he finds evidences of mental incompetency or unsoundness on the part of the witness. To this, however, I should make no serious objection, were it not that he draws from his examples laws to govern religious education. Religious life shows such and such forms, which appear to be normal. Therefore work in the direction of the normal types. But it must be evident that Dr. Starbuck's religious pedagogy must be utterly unacceptable to all those whose dogmas conflict with the types of religiosity which he regards as most natural or normal. Surely the question of positive doctrine has played, and will still play, a much larger rôle in religious education than formal pedagogy. In religion *what* we teach is more important than *how* we teach; the manner can have value only where there is truth in the matter. I would not blame Dr. Starbuck because he refrains from betraying any theological standpoint, even the simplest; but I do hold that a purely psychological treatment of religion cannot possibly settle the fundamental questions of religious education. The object of religious teaching is not, I maintain, to try specifically to call forth certain experiences, but to bring the subject, through our witness, into touch with those realities which if inwardly apprehended will produce the essential experiences.

Coe's books, no less than that of Starbuck, are based on careful psychological research. And yet Coe has a decided advantage over Starbuck in the point wherein I have blamed the latter. Starbuck seems to expect by psychology to get at the very essence of the experience. Coe's interest is to show that we should regard a vital, personal relation to God in Christ as the essential thing in religious experience, while the subjective aspects of experience may be and are extremely variable. Coe's work is likely to be the more fruitful, I think, because he judges experience according to positive Christian principles.

James' book on "Varieties of Religious Experience" seems to me one of the most profound and beautiful books on religious philosophy ever written. If one may take exception to anything above another in the book, it might perhaps be to the apparent tendency—it is nothing more, for the book is thoroughly undogmatic—to attach too little importance to the positive historical revelation in religion.

The chief value of such books as these lies, I think, in their help toward a sympathetic understanding of the various types of Christian life, and especially in their tendency to free us from the error of supposing that the Christian life must always be cast in one mold. They help us to look beyond the form of religious feeling to the vital relation to Christ as the essential thing. And it seems to me very clear that no one is fitted to be a minister of the Gospel who has not learned to distinguish the



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manner or style of religious expression in his circle from the essence of discipleship. We have no right to put anything—typical or model experiences, for example—between the soul of a man and the Son of Man his Saviour. If we undertake to be religious guides to many men of many minds, we need a sympathetic insight into their mental state and their intellectual surroundings. And the more vital our own faith is, the less shall we be inclined to press our forms upon others. We shall look for evidences of a present vital faith, and shall not lay any stress upon the question whether a man can tell the hour and the place of his conversion.

In closing, he said:

As you preach, dear brethren, preach Christ, preach the word of Christ. Do not preach yourselves. Do not preach your experiences. Preach Jesus as Lord. Tell your experience, if you will; but be sure the experience you tell is your experience of what is in Christ. In our day there is much of "corroding subjectivism." Let us build upon the rock. You need not fear any reasonable inquiry as to the construction and history of the Bible. It is not impety to inquire lovingly *how* it has pleased God to give us His Bible, but I trust you may be preserved from the presumptuous dogmatism that says *a priori* just what sort of book God *must* have given. And if you use the Bible according to its own express design, to find what witness God has left of Himself touching His will for man's salvation, you will not find occasion to stumble at anything genuine scholarship may ascertain. Do not, I pray you, be afraid of reality. On the other hand, however,

since we have a divine record—"not to tell how the heavens go, but how to go to heaven"—confirmed by infallible proofs, "we ought therefore to give the more earnest heed to the things that were heard, lest haply we drift away from them." "The Word"—this was Bengel's beautiful comment on the passage—"the Word stands fast, the heedless man drifts away."

Gladness

If living is a joy to you,
Because your soul is sound,
And life seems good and sweet and true
That you have haply found,
Then sing no false and hopeless strain
Of doubting and despair,
But lift your voice all clear and plain
And sing that life is fair.

Sing of its beauty and its worth,
Its bright and sunny skies.
Sing all the loveliness of earth
As seen by happy eyes.
For then the souls despondent born
Shall find them brave and strong,
Their way less gloomy and forlorn,
Because of your glad song!

—Ripley D. Saunders.

What Shall a Pastor Teach in His Children's Class?

WE listened lately to a striking paper, presented in the Cincinnati Ministers' Meeting by Rev. J. A. Geissinger, upon what should comprise the subjects of teaching by the pastors to the children of their charges. The minister is made to promise that he will "diligently instruct the children in every place;" report each quarter "whether the rules respecting the instruction of children have been faithfully observed;" "form classes of the larger children, youth, and adults for instruction in the Word of God, and attend to all the duties prescribed for the training of children;" and "enforce faithfully upon parents and Sunday-school teachers the great importance of instructing children in the doctrines and duties of our holy religion."

In all this there is a great deal of generality, and too little that is specific. The pastor is directed to preach to the children, to catechise them, and put catechisms into the homes and Sunday-schools, to form classes for their religious instruction, to speak to them, on his pastoral calls, upon the subject of experimental religion, and pray with them. All of this is excellent; but what many pastors are feeling the need of just now is more definite direction.

There ought to be a course of progressive instruction laid out, and wise text-books ought to be prepared to be used in succession. Manuals on the Christian life, adapted to their comprehension; on Christian ethics for the home and the school; on the creed and doctrines of Christianity and the church put in clear, vital, and simple expression, and avoiding technical theological terms and mechanical systems; on the history of Christianity and of our own church, giving only the great events; on the proper methods of Bible study, the cultivation of fervent love for the Book, and an intelligent comprehension of it.

There is a crying need for such a definite and consecutive course, and the church should set itself to outline it and have the necessary manuals prepared by our most judicious authorities. At present, there is no general understanding as to what is to be done, and every pastor pursues his own devices, which are often irregular and incomplete. Many ministers have little facility as pedagogues. They are willing to do what is required, but do not know how to map it out. They ought to be speedily helped and set to work in right directions for well-rounded and consecutive instruction of the children. — *Western Christian Advocate.*

THE FAMILY

THE PATHWAY OF PAIN

I have trodden the pathway of pain, where
I hoped I might never go;
I have felt the pitiless winds that over its
barrens blow;
I have drunk of the bitter brooks that
along its borders flow.

I had seen the crowds press down that
narrow and stony path,—
Some led by the Angel of Sorrow and some
by the Angel of Wrath,—
But each with the faltering footstep that
ever the wretched hath.

Their eyes were wild and tearful; their
cheeks were sodden gray;
And as they stumbled onward, they
moaned the livelong day;
And I said, "O God, preserve me from
walking that doleful way!"

When the Angel of Sorrow calmly bade
me to follow him,
I shuddered and cried, "I cannot!"—and
my very sight grew dim;
But I had to rise and follow, though I
shook in every limb.

At last my eyes are opened. I see a golden
light,
Which shows me far-off starry worlds, be-
fore as black as night;
That dark and dismal pathway hath sud-
denly grown bright.

And I own a million brothers,—a million
sisters dear,
And I love them all with a pity which
brings the farthest near,—
A love which thrills my being,—as
Heaven had entered here.

For I see that when you have trodden the
thorny path of pain,
This selfish world is never the same chill
place again,
Henceforth you love the sorrowing with
ardent might and main.

And songs of consolation breathe sweet
from pole to pole;
And the cheat of the outer varnish like a
shell off all doth roll;
And you stand with your fellow mourners,
quivering soul to soul.

Then fear not, anxious mortal! When you
tread the path of pain
God links you with your comrades there,
in a new, resplendent chain;
And for every pang you suffer, He pays
you back again.

—KATE UPSON CLARK, in *Harper's Bazar*.

Thoughts for the Thoughtful

Thus without grief the golden days go by,
So soft we scarcely notice how they wend,
And like a smile half happy, or a sigh,
The summer passes to her quiet end;
And soon, too soon, around the cumbered eaves
Shy frosts shall take the creepers by surprise,
And through the wind-touched, reddening
woods shall rise
October with the rain of ruined leaves.

—Archibald Lampman.

Never shrink from deep devotion be-
cause you fear its trials or its sacrifices.
Paul, in martyrdom, was unspeakably
happier than God's half-hearted servants.
—Rev. W. R. Huntington.

A naturally quick, impetuous person
will find that to cultivate a calm external
habit is a great help towards gaining the
inward even spirit he needs. —H. L. Sid-
ney Lear.

In the hurry and rush of the times in
which we live there is special need to culti-
vate cheerful Christian optimism. Not-
withstanding the prosperity of our times,
and the higher average of comfort we
enjoy in life, there are many lives lived in

the shadow rather than in the sunlight. Is
it not a sign that faith is weak when the
light of joy grows dim? The heart is never
devoid of gladness which can triumphantly
exclaim, "I know whom I have believed."
"Light is sown for the righteous, and glad-
ness for the upright in heart." —*Christian
Guardian*.

Few men suspect how much mere talk
fritters away spiritual energy. That which
should be spent in action, spends itself in
words. Hence he who restrains that love
of talk, lays up a fund of spiritual
strength. —F. W. Robertson.

Rush lights thrust into a grave do not
dispel much of its gloom. In fact, it is not
the grave that needs the illumination, but
the inmost soul of man. Man carries his
light in his darkness within himself; the
grave is just as bright as the fireside
for the soul which is kindled within with
the love of God, of Christ, of truth and
purity and righteousness. "In Thy light
shall we see light;" "Because Thou livest
we shall live also." —S. E. Herrick, D. D.

The afflictions which are sent of God or
permitted by Him are never intended for
His children's destruction, but for their
discipline. The shepherd casts his flock
into deep waters to wash them, not to
drown them. "You will kill that bush if
you put that knife into it so deep," said a
gentleman to his gardener. "No, sir; I do
this every year to keep it from running all
to leaves, pruning brings the fruit." Pas-
tors often find God's faithful ones bleeding
under the knife, but afterward they yield
the peaceable and precious fruits of right-
eousness and triumphant trust. Affliction
is the costly school in which great graces
are often acquired, and from which grand
characters are graduated. —Theodore L.
Cuyler, D. D.

Be on the lookout for mercies. The more we
look for them the more of them will we see.
Blessings brighten when we count them. Out
of the determination of the heart the eyes
see. If you want to be gloomy, there's gloom
enough to keep you glum; if you want to
be glad, there's gleam enough to keep you
glad. Say, "Bless the Lord, O my soul,
and forget not all His benefits." Better
lose count in enumerating your blessings
than lose your blessings in telling over
your troubles. "Be thankful unto Him,
and bless His name." —*Maltbie D. Rab-
cock, D. D.*

There is no profit in walking mournfully.
All the profit a man ever gets is from his
joy. The advantage of the fires of sorrow
does not lie in the things which they con-
sume, but in the things which they cannot
consume. The sweetest of all the uses of
adversity is to show me the joy which it
cannot take away. There is a substance
which fire will not destroy; it is like the
bush Moses saw in the wilderness. I could
never have its quality proved except by
fire. Yet the blessing is not the fire, but
the unconsumedness. Shadrach, Meshach,
and Abednego passed through the furnace
and got no hurt. What was to them the
benefit of the furnace? Precisely the limit
of its power—what it could not do. Doubt-
less in things not vital there was damage
done. The men were cast in bound and
they came out loose; there was destruction
to the environment. But it was not this
that made the furnace beneficial. It was
the untouched thing, the unsinged thing,
the unharmed thing. The glory of the fur-
nace was its failure. The glory of all sor-
row, where it has glory, is its failure. I

could not praise the setting of the sun if it
did not bring out the beauty of the evening
star. —GEORGE MATHESON, D. D., in
"Times of Retirement."

THE TURNING OF THE TIDE

DORCAS DARE.

"YOUR trees are so beautiful in the
early autumn," said Mrs. Gould,
enthusiastically.

"Yes," listlessly replied Amelia Oliver.
"They are simply magnificent! That
oak is a superb specimen! So is that ma-
ple."

Amelia murmured a courteous assent,
and Mrs. Gould, glancing at her sharply,
decided that she must make a bold plunge
into the real object of her call.

"Poor girl!" compassionately, "she is
thinking of her dead."

She waited a moment. Then, laying her
hand upon Amelia's arm, "My dear," she
said, "only God can comfort you, and He
will surely do it. And I am wondering if
He means you to live in this great house,
all by yourself, when there are so many
who are shut into small, comfortless attic
rooms. I have an old lady very much in
my thoughts just now, and, to be candid, I
came this afternoon to ask you to give her
a week of pleasure by taking her in."

Amelia roused herself. She stared at her
friend, blankly repeating her last words:
"By taking her in! I—I do not think I
quite understand."

The wife of the Rev. Hobart Gould
prided herself upon her ability to enter
into others' feelings. This gift did not de-
sert her now. "No, dear," she said, in a
gentle, tender voice, "I rushed into it pell-
mell. I will tell you more about this old
lady; then you will understand why I
asked you."

"Not tonight, please," wearily. "Some
other time will do as well, will it not?"

"Any time would do if I were not so
anxious for my old lady to see your trees
in their indescribable loveliness of color."

"That lasts for some time. Another day,
please. My head aches—it always aches
—and—I don't think I want to hear about
people's hard lives. It has to be. No one
can stay death and sorrow and loneliness."

"Poor child! But, dearest, we can help
a little, can we not, when death and sorrow
and loneliness come?"

"No!" in a breaking voice. "No! There
is no help; there is nothing one can do for
another. It—it—it is just endurance."

"Seldom can the heart be lonely
If it seek a lonelier still,
Self forgetting, striving only
Emptier cups of love to fill."

repeated Mrs. Gould, softly. "Let me tell
you just a little about my poor old friend.
Sit down here, and close your eyes. The
air will help you, and this blessed sun-
shine, and I will be very brief."

Amelia obeyed mechanically. She lis-
tened, quietly, without sign of interest.

"It is sad," she said, when Mrs. Gould
ceased speaking. "I will gladly give you
a check. You know so well how to use
money for such people. I will send it down
to you this evening."

"But, dear, for once I do not want mon-
ey. It is just a seven days' visit that I
crave for her. It will do her so much good,
and she is so lonely, and so old, with noth-
ing to look forward to."

"I am sorry for her, but no one has any-
thing to look forward to. And I—I really
cannot oblige you. Next year, perhaps,
but not now. Do not ask me, please, to
have a stranger here now."

Mrs. Gould stroked the hand she was
holding, with soft, tender movements. "I

know, dear," she said, "I know. But let us think of what Christ said: 'I was a stranger and ye took Me in.'"

"This is different," said Amelia, quickly. "If you do this for her, Amelia, you will be doing it for Him. Have you forgotten the story of Tolstol's — the one about the cobbler, who thought Christ would visit him upon a certain day? You recall it, do you not?"

"Yes," still wearily, "I remember it. He fed and sheltered and warmed poor homeless people all the day, while he was watching for Christ, but, still — pardon me, if I seem indifferent — but, but he had not had a great sorrow to make him feel that he could not have strange faces around him. Oh, no, no, I cannot! I will gladly give you money, and you can send her into some happy family. It would be very hard for her to be with me. She would be alone in a strange place. I could not have her with me. It would be cruel to bring her to me. She needs bright, happy people if she is lonely."

Amelia spoke with feverish haste. She touched her black dress. "There is this reason too," she said. "If I am not entertaining old friends, I cannot invite strangers."

"My dear child, you must not think your sorrow has been out of my mind. It is only that she is so lonely, that she lives in a cheerless attic, that she has had a hard summer there, and that you have a large house and all this beautiful land, all these trees, all these flowers, all this wide country and sky view."

"There must be country institutions for such people. Take her to one, and send me the bill. I will gladly pay it. Let her stay as long as she chooses."

"You are very kind, and I will think it over. But," rising, "I wish you would give my proposal a little consideration. A week would not be so very long."

"Next year, perhaps," said Amelia. "Not now, please."

"I will not press it, my poor child. But," as she stooped and kissed Amelia's white cheek, "ask yourself tonight, when you are thinking of them, what *they* would urge you to do, if they could speak to you."

She said good-by before Amelia could reply, and went quickly down the walk.

"She thinks of her father and her mother all the time," she said. "Poor child — it is natural. The shock of their deaths in that dreadful railway accident will never be outlived by her, I fear. And yet, if they could speak to her, they would tell her to interest herself in people, I am sure."

Amelia went back into the house. "She is a good woman," she said, "but she does not understand."

The silence of the house brought tears into her eyes. "Once, when I came in, I called, 'Where are you, mother?'" she moaned. She turned from the hall into the room on her left. Once the afternoon sun made it a cheerful place. Now, with the closed shutters, its gloom sent a chill to her heart.

"You are not here! Where are you?" she cried, as she crossed the floor and stood before the portraits of her dead. "O father, O mother, do you never think of the child who is all alone in your home? Oh, where are you that you cannot come to me, and tell me where you are, and what you are doing? They do not know that I come here and talk to them; they do not know it is the only comfort I have!" she sobbed.

Presently she looked still more intently into their faces. "She said to ask myself what you would urge me to do, if you could speak to me. You would not urge me to take an utter stranger into the house you both loved, would you, darlings? Oh no, I am sure you would not!"

The voice of a maid, summoning her to the tea-table, startled her. "Food again!" she said. "It is always food. Yes, Maggie, I will come."

She sat at the table but a few moments. "My head aches," she said. "I will sit upon the piazza awhile."

She went out and sat down by one of the vine-clad pillars. She lifted a spray of the crimsoning woodbine, and pressed it to her lips.

"You planted it, mother! You brought the root from your old home when you came here a bride. You loved it — loved to see it grow and spread itself all over the house. It was your woodbine, mother, and half the people around here came to you for roots of it. And you always gave them — you were glad to give them."

She pressed the spray to her lips, and, as she did so, her cheeks flushed.

"You gave them gladly! You shared your beautiful things gladly! You shared them! And I — I — O mother, mother!"

She held the spray for a long time, touching each shining leaf with gentle, reverent caress. Were they speaking to her — these leaves her mother loved? she asked herself.

She trembled, as her thought expanded. Was God speaking to her through them? Was He telling her that He had not given her all this beauty for herself alone? Was He bidding her share it, now and again, with some one of His lonely, sorrowful ones, for His sake? Was it His voice speaking through the memories her mother's vine recalled to her mind? Was it chance that had brought this old lady into Mrs. Gould's life? Or — was it God?

Questioning, answering, shrinking from obeying, she sat until it was dark. Then she hurried down the walk and out into the street.

It was a relief to her that Mrs. Gould was sitting upon her veranda. She spoke to her without opening the gate.

"I am here, Mrs. Gould. It is I — it is Amelia. And you may bring her tomorrow for a week, if you like."

She turned away, without hearing the instant, glad response, and hurried back to her home.

She looked up as she closed the gate. One star gleamed suddenly from the clouds that had gathered in the west. It seemed to her like a message from the heavenly cities. "Are you there, darlings?" she whispered. "Are you glad that I am going to take her into your home?"

She tried to smile, to be cordial in her greeting, when, the next noon, Mrs. Gould brought the guest whose coming had given her a sleepless night. Her face softened with a quick pity. "Old, bent, feeble," she told herself, reproachfully.

"You have had a long ride, and the day is hot for October, so you will want to lie down and rest awhile," she said. "I will show you your room if you will come with me."

She led the way upstairs. As she opened the door of a large, cool chamber, she stooped and kissed the flushed cheek of her guest.

"If you fall asleep, and sleep past the dinner hour, it will be no matter," she said, kindly. "You must not let it worry you, for it will not put us out in the least. My cook is very good-natured, and — and I — I am the only one here now, you know."

"Yes, dearie, I know. Your minister's wife told me. I wish I could comfort you, but I can't. Nobody could say anything that comforted me when I lost my mother. She had gone, and they couldn't bring her back to me, and words didn't comfort me the least mite in the world."

Amelia's eyes filled as she listened.

"No," she repeated, brokenly, "words don't comfort the least mite in the world. We want *them* — but they are gone, and they don't come back!"

She checked herself. "I must not keep you from your nap," she said, "but, by and by, you and I will tell each other about our dear ones. Shall I leave the blinds as they are? Yes? You will enjoy the outlook, I hope. It used to be my aunt's room before she married. She is living in Scotland with her husband, and she is so far away that I almost feel as if I had no aunt at all. You shall hear more about her, and you are to use everything here as if it were your own, you know."

She kissed her guest again, when she left her. "We shall get on famously, I know," she said, kindly.

Mrs. Gould looked up when she entered the parlor. "Well?" she said, interrogatively.

"She will be easily entertained, I think. She spoke to me of — her mother. I liked what she said."

"Shall I tell you more about her? Your head ached yesterday, you know."

"No, please. I know she is old and poor and lonely — that is enough."

"As you wish, dear. No, thank you. I will not dine here today. Good-by. A week will soon pass."

Amelia went up into her mother's room when Mrs. Gould had gone. She stood beside her mother's rocking-chair, and leaned her head against it. "Do you know, darling," she whispered, "do you know that, for your sake, I mean to make this week a week of constant happiness for her?"

Four hours later, Amelia established Mrs. Fenton in a comfortable rocking-chair upon the piazza. "You will like to look at the grass and the flowers while we talk, will you not?" she said. "And here is a book I think you will like. I hope you have not read it. 'Old Lady Mary' is its title. No? I am glad. I will read you the opening chapter, or the whole book, if your eyes trouble you. They do? You can't read much? Oh, what a pity! What a deprivation! Now lean back and be comfortable, while I read a little of it to you. It always reminds me of my grandmother."

Tea-time came. Maggie, coming out to announce the hour, stole softly back.

"They're talking real sociable," she said to Ann, "and Miss Amelia's face is brighter than I've seen it since they was took."

"It'll be a good thing for her," said Ann. "Maybe she'll eat more now."

Amelia started guiltily when Maggie returned to the piazza.

"Tea!" she said. "So soon? We will come directly, Maggie."

She turned to her guest. "You must forgive my selfishness," she said. "I might have finished the book if I had not talked so much. And now you do not know how it ends."

"I can wait until another day, and I am glad, dearie, that we have talked so much about the world Old Lady Mary found herself in, for we know each other better than if you had kept on reading. And that is a great deal more than the story to me."

Amelia put her arm around her and kissed her. "God sent you here," she said. "You are the only one who has comforted me in the least. You understand."

"God comforted me, by letting me feel that they are hearing all about me, and caring just as much as they did when they were alive. And I'm glad, dearie, if it has comforted you."

"It has. We must talk about it all the

time you are here. God sent you, I am sure."

In the quiet of her room that night, Amelia thought of the things her guest had said. "They know! With God all things are possible, and all who want constant tidings of the friends they have left, have these tidings," she repeated, again and again.

The week passed. Each night Amelia thanked God for the friend He had sent her, and each night, as she went over the conversations of the day, she felt that her faith in Him grew stronger and her belief in the world where her loved ones were living a more common-sense one.

She felt, too, a new sense of her wealth and her accountability. "This house, all this land, other houses, bonds, stocks, God has given freely to me. What use am I making of my goods? What shall I render unto Him for all His benefits?" she asked herself.

All the week the questions followed her. At its close, Mrs. Gould, who had watched her narrowly, said: "Well, Amelia, your deed of kindness is almost at an end. I can take Mrs. Fenton back tomorrow."

"Tomorrow!" in a tone of surprise. "Why should you? She is happy here."

"You said I might bring her for a week. The week ends tomorrow."

"Let her stay awhile longer. The weather is too pleasant for her to go back to her attic just yet."

"As you please. She will be only too glad to stay. And, dear, God has seen the pains you have taken to make her happy, and you may be sure your loved ones know what you are doing for Him."

"She feels so. She says they know about us just as we know about the people in other countries. It has helped her, and she is helping me. I hope it is so."

"Accept it as a certainty, dear. God is love, and He withholds nothing there that will gladden the hearts of His children, you may be sure."

During the next day Amelia made a decision. She spoke of it to her guest as they were about to separate for the night.

"Are you happy here?" she asked.

"Happy! If I could tell you how happy! Oh, dearie, God will bless you!"

"Then, if I can make you happy, will you stay with me all winter? It will be very quiet and lonely for you, I know, but it will be so dreary for me unless you will stay."

"Oh, dearie, how can I thank you? I love every flower I find, and I was wondering today if I should ever see you again; and now you are asking me to stay, as if I would be doing you a kindness, when it is you who are doing it. Oh, God will bless you for this!"

"God sent you to me," said Amelia. "I was broken-hearted, and you have helped me as no one else has. And," falteringly, "you can help me get through the winter if you will stay."

"If I will stay! Why, dearie, it is a taste of heaven for me! And," sobbing, "God is good to me. He has put this into your heart."

"He sent you here — I am sure of that," replied Amelia, "and — and I will try to make you happy."

A few weeks later, Amelia communicated another decision to Mrs. Gould. "Mrs. Fenton and I have made a plan," she said. "Will you and Mr. Gould help us?"

"Gladly, if we can."

"First, I must tell you that Mrs. Fenton is not my guest now. This is to be her home while she lives."

"But — she — my dear!"

"I have fully considered it. I know she is poor, old, born amid different surround-

ings, and not educated, in our sense of the word. But what of it? What do birth, education, poverty, matter? I know that she has a heart brimming over with love for others; I know she is educated in Christ's sense of the word; and so it is all settled. I have arranged matters, and this is her home for life, if she can tolerate me in it."

"My dear, I am sincerely glad for each of you."

"We were both all alone in the world. Now we are not. She has me, and I have her, and only God can part us. And now for the other thing. It is this: We think we can entertain for two weeks at a time thirty old ladies — more, if we can."

"Thirty! Why, my dear!"

"The house is large. There are six chambers that are unused, and two more can be arranged. So we can have eight at a time, you see."

"It is a lovely idea, but, my dear, have you considered the enormous tax it will be upon your strength and patience?"

"It will be a co-operative thing. We have talked it over with Ann and Maggie and John, and they like the idea and will furnish the strength. Mrs. Fenton will supply the patience, and I the food — the uncooked, I mean."

"Certainly. I understand; and it is a lovely idea, as I said just now."

"You are to help, too, for you and Mr. Gould must supply the old ladies."

Mrs. Gould sighed. "Our part will not be difficult. There are so many homeless ones, dear; but, are you sure you have given it sufficient thought?"

"I have thought of it in every light, I think. Of course it will not always be entirely agreeable, but I feel that I must do it. The house is large, and the grounds are large, and I must not keep them for my own exclusive use. I must share their comfort and their beauty sometimes, and I would rather take in old ladies than children."

"Oh, certainly. Children would be far too much for you. But, dear, if I may ask, what started this plan — Mrs. Fenton's coming?"

"I think so. Since she came I have been realizing more fully that God gives us our possessions, and that He wants us to make a good use of them. So, if He has given me a large house and plenty of money, I must share them sometimes with those who have nothing."

"You will make them very happy. And, oh, how happy your father and your mother will be! It is such a beautiful use to make of the home they loved."

Amelia's lips quivered. "She does not suspect how hard it will be," she thought, as she answered: "Yes, it will be a beautiful use. It is the right use, I am sure. We think so, anyway."

"I was a stranger and ye took Me in," said Mrs. Gould.

She put her arm around Amelia and kissed her. "Do not think I forget, dear," she whispered; "but, when it is the hardest, the One who spoke those words will help you."

Boston, Mass.

Written Sermons at the Cove

"I KNOW they do!" cried Captain Windseye, indignantly. "I know they do, any gists on 'em doos so, but, set-fire, you! no sich kind o' krawn and rub-bidge ever'll git no footing to this Cove as long's I've got ary word to say 'bout it! The way I allus look at the thing, ef a man's got a call he don't need no plaguey writin's to help him out. Ef he's got rale ole preachin' into him, it'll rabble out'n his mouth good and easy, and ef he hain't got

it into him he best take and git into suthin' else quick's ever he can git 'round to it. Ain't that the right doctrine, Abner?"

"Wal, yaa," admitted Abner Grommet, "I cal'late you got the rights on't there, Cap'n. A consid'ble every-day sort o' chap can gin'all'y make a pooty fair fist readin' a mess o' writin's off'n a parcel o' papers, but, by fire! the way 'tis with me, 'lowin' I go to meetin' at all, I want to see some feller into the pulpit can stand right up in his boots and reel it direct off'n his tongue, like!"

"That's the talk!" cried the captain. "That air's what you may call proper good preachin', you! But I want a man should give us it so's it'll be heerd good and easy, too. This here rambuling of it over, same's the most on 'em does now-days, is a style o' preachin' don't hit me wuth a cent, and I don't care who knows it neither!" — *Outlook.*

OCTOBER SONG

If this be October, 'tis the maid I've sought so long!

I have traced her through the dying

Summer with song.

I have seen her garments flying

Nights in June

Down the crimson west beneath the moon!

If this be October, then, this dark-eyed, ruddy maid,

With the amber in her tresses,

All in gold arrayed,

Let me sing while yet she dresses

The still woods

And the scarlet sumach solitudes!

Let me sing, nor think of gloom, the while she crowns her brow

With the woodbine reddening

Round the yellow bough!

Nothing sorrowful or saddening

Brings she here,

Only ripe fulfilments of the year!

— Arthur Upson.

HIGHER TYPE OF WOMAN

AT the recent formal opening of Lasell Seminary, Mrs. Blanche E. Martin, teacher of expression and reading, delivered an address upon "The Higher Type of Woman," in which she said, in part:

"Some old-time customs, like old-time friends, are always dear to the human heart, and those of us who have been away from home and among strangers know how cheering it is to be greeted and welcomed in the old-fashioned, homelike spirit of kindness, of friendly-heartedness. It is in this spirit tonight that Lasell greets you, her children, and bids you all a hearty welcome, a welcome of individual regard, deeper than form, that goes out to every girl present; and, although it is my pleasure to extend to you this hospitable greeting, that which gives worth and warmth to my words is the great background of strength — the principles upon which this institution is built and the teachers who strive to stand as the living embodiment of those principles.

"The thing that men object to so much in the so-called new woman, is her air of publicity and competition. But the ideal woman is as free from such airs as she is from those of superciliousness and affectation. Nor is a woman's rank necessarily in any position in which she may find herself, but in the fulness of those qualities which make for noble womanhood. She may, or she may not, be a woman of the home, according to accepted tradition, but whatever she is, she has the atmosphere of home about her, and her ability as a home-

maker is ever within her. She has that fine balance and proportion of noble means to noble ends, and her crowning glory is her feminine sympathy and spiritual perception which ever points toward the higher life, toward the things which come from the heart.

"Higher education for women" is not that which develops merely hard, cold, unbending intellectuality, nor is that type of woman the most highly intellectual. Why cultivate the merely intellectual faculties and leave untaught and untrained the highest and best in a woman's mind and soul? The highest intelligence is that which unites advanced education and the feminine qualities of tact, tenderness, consideration and sympathy."

A True Portrait

THE widow was taking her first look at the bust of her beloved husband. The clay was still damp. "Pray examine it well, madame," said the sculptor. "If there is anything wrong, I can alter it."

The widow looked at it with a mixture of sorrow and satisfaction.

"It is just like him," she said, "a perfect portrait—his large nose—the sign of goodness." Here she burst into tears. "He was so good! Make the nose a little larger!" — *Youth's Companion*.

BOYS AND GIRLS

A GREAT SURPRISE

IT was just too queer for anything. Tommy was walking slowly down behind the barn, with his usually merry face all scowls; and Teddy was peeping through the slatted fence into Tommy's garden, with a whole great family of wrinkles in his little forehead. Now, what do you suppose that it was all about?

Out in Teddy's yard grew a great, tall horse-chestnut tree, and one crisp October morning a shower of pretty brown nuts came tumbling out of their thick, green shells—down, down, down, until at last they reached the broad gravel walk and smooth green lawn. Tommy spied them as he came hurrying home from school at noon, and then the scowls came to make him a visit.

"That new boy has everything!" he exclaimed, crossly. "He has tops, an' balls, an' a bicycle, an'—an' now he's got the horse-chestnuts! 'Tain't fair, so it isn't!" Then poor little discontented Tommy looked crosser than ever.

Tommy didn't realize that down in his garden grew something that the new boy Teddy had always wished for and longed to have—a bouncing yellow pumpkin. How Teddy did wish that his papa had bought Tommy's house and Tommy's garden and Tommy's pumpkin—all three!

Teddy sighed as he thought of the Jack-o'-lantern that he could make if he only had one of those wonderful yellow treasures for his very own. It was a very loud and sorrowful sigh, and Tommy heard it; and then he discovered the new boy peeping through the fence.

"Hullo!" called Tommy, quickly.

Teddy jumped. He didn't know that anybody was near.

"Don't you like living here?" inquired Tommy. "You look as if you were homesick. Won't you come over and

look at my pumpkins? I've got a dandy lot of them, and they are all my own, every one."

Teddy sighed again. "I've been a-waitin' for a pumpkin for years an' years," he said sadly. "But they don't have gardens with pumpkins in the city, an' so I never had any."

Tommy looked surprised. "Would you like one?" he asked quickly. "'Cause I'd be delighted to give you one of mine, if you would. Come over, an' I'll give you one right now."

Teddy climbed over the fence in a hurry, and he smiled and smiled as Tommy took his jackknife out of his trousers' pocket, and cut off one of his biggest pumpkins with a snap.

"You have everything, don't you?" said Teddy, regretfully. "You have pumpkins—whole garden full of them—an' apples, an' grapes, an'—"

This information was a great surprise to Tommy. "I have everything!" he said in astonishment. "Why, I thought you were the one that had everything a few minutes ago. You have tops, an' balls, an' a bicycle, an' horse-chestnuts," he said.

"Why, so I have," answered Teddy, thoughtfully. "I wanted a pumpkin so much that I most forgot all about everything else. I didn't remember the horse-chestnuts. Maybe you would like some. Would you?"

Tommy's eyes danced with delight.

"You can have a big bagful," declared Teddy. "An' if you'll get some tooth-picks, I'll show you how to make a Brownie man."

"An' I'll help you make your lantern after school," said Tommy. "We'll help each other, an' divide our things, won't we? An' then we can both have everything, really and truly."

"Why, so we can!" said Teddy.

Then those bad scowls and wrinkles had to run away in a hurry. They ran away to see if they could find two cross, discontented little boys. I do hope that they did not find you. — *Selected*.

PRISONERS

HELEN M. RICHARDSON.

Some little seed babies lay, one day,
In a cradle, downy and white,
In a dark green chamber far away
From sunshine, and air, and light.

While flower fairies could dance and play
On hillside, in wood, and dell,
These little brown babies slept all day
Locked fast in their chamber cell.

Through August sunshine, September
glow,
The wind and the sun, together,
Helped these seed babies to thrive and
grow
Till now, in the autumn weather,

That sly little elf, Jack Frost, one night,
Leaped out from his Frostland car
And found, by the aid of the moon's clear
light,
The door of their room ajar.

"Oh, ho! Oh, ho! and Oh, ho!" he cried.

"Oh, ho! what is this I see?"

He breathed so hard that the door swung
wide,

And the milkweed babies were free.

Waltham, Mass.

OUR DAISY CHAIN



Son of Rev. and Mrs. W. M. Newton

This curly-headed little boy delights to hunt out the Daisies in the HERALD. Perhaps this week he will know one of them. His name is Dean William Newton, and he was born, Oct. 21, 1898, at Montpelier, Vermont. At that time he was dubbed the "Dean of Montpelier Seminary," for his father was the principal. He now lives at South Royalton, and his father is a presiding elder. This picture was taken about a year ago. He is a very active boy, loving to live out of doors. He has a little baby sister called Elizabeth Marion, of whom he is very fond. When his mamma was sick and his papa away, he thought some one ought to conduct family worship, and as neither the hired girl nor the nurse assumed the responsibility, he said the Lord's Prayer for grace regularly. Dean's grandparents are Congregationalists, and about the time this picture was taken they were trying to have him say he was a Congregationalist. One Sunday, his grandfather, who lives in Connecticut, was out walking with him, when they saw a United States flag on a house. "What is that?" asked Dean. "A flag," replied grandpa. "What kind of a flag?" "An American flag. Are you not an American?" "No, I am a Methodist." Dean goes to Sunday-school and to church.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Fourth Quarter Lesson IV

SUNDAY, OCTOBER 25, 1903.

PSALM 32.

DAVID'S JOY OVER FORGIVENESS

I Preliminary

1. **GOLDEN TEXT:** *Blessed is he whose transgression is forgiven, whose sin is covered.* — Psalm 32:1.

2. **DATE:** B. C. 1034-3.

3. **PLACE:** Jerusalem.

4. **PARALLEL REFERENCES:** 2 Samuel 11, 12.

5. **CIRCUMSTANCES:** The authorship of this Psalm is ascribed to David. In the title, and also in Romans 4:6. It is commonly regarded as a sequel to the 51st Psalm. The contention of Dr. Murphy and others that its place in the Psalter implies an earlier composition has no real weight, because these hymns were gathered at various times and with no regard to chronological sequence. This Psalm was probably written in B. C. 1034. It is called a *maschil*, or didactic poem, a term which appears in the titles of twelve other Psalms. Grotius conjectures that it was included in the Psalms sung in the general confession on the day of Atonement.

6. **HOME READINGS:** Monday — Psa. 32. Tuesday — Psa. 130. Wednesday — Psa. 103:1-18. Thursday — 1 John 1. Friday — Heb. 9:6-15. Saturday — Rom. 4:18. Sunday — Psa. 85.

II Introductory

Intense emotion vents itself in ejaculations. David, uplifted, revived, re-illuminated, his sins blotted out, his spirit renewed, his prayers answered, is so overwhelmed with ecstasy that he exclaims, with an abruptness which our Version fails to render: "O the blessednesses of the man whose transgressions are forgiven, whose sins are covered!" No longer is he haunted with the painful conviction of inner falseness; no longer do thoughts of God trouble him; no longer does he stand condemned before the tribunal of his better self; and he breaks forth again with the glad ejaculation: "O the blessednesses of the man unto whom the Lord imputeth not iniquity, and in whose spirit is no guile!" In his rapture at reconciliation he naturally recalls the former days of wretchedness and wandering. So long as he kept silent and refrained from confession, his soul was parched with a fever that sapped the very life-blood; the fibres of his inner being wasted away; his groanings were irrepressible and unceasing; and the hand of the Lord lay heavy upon him. In confession he found relief. Through confession he obtained forgiveness. Hence the godly have the highest encouragement to offer prayer in every hour of emergency, and to feel strong assurance that life's threatening floods will not overwhelm them. Very beautiful is David's fresh confidence in the God of mercy. He regards Him now as the very refuge and hiding-place of his soul. He will run to Him and be saved from trouble. Around his tempted soul invisible shields shall be arranged, and the air shall be vibrant with "songs of deliverance."

"God shall charge His angel legions
Watch and ward o'er thee to keep;
Though thou walk through hostile regions,
Though in desert wilds thou sleep."

Through all his future progress he has the promise of teaching and guidance — teaching as to the right way; guidance not like the irrational and intractable horse or mule, bitted and checked and chafing under harness, but as a dear and willing child, for whose direction the father's eye is sufficient. The wicked shall multiply sorrows; the trusting soul shall be sphered in mercies. The Psalm closes with an enthusiastic summons to the righteous to be "glad in the Lord" and "shout for joy."

III Expository

1. **Blessed.** — In Hebrew the word is plural and indicates excellence or abundance. With this same word the first Psalm begins; only that pronounces a blessing on the habitually righteous, and this on the repentant and forgiven. Transgression — literally, "over-stepping." Sin — viewed here as a stain, or a hand-writing, or a failure to hit the mark. "If we 'cover' it, there is no blessedness; but if God 'cover' it, it is hid forever."

"Transgression" is revolt against God; "sin" is swerving from the line of rectitude; and "iniquity" is wrong, or that which thwarts right. To have transgression forgiven is to have its penalty remitted; to have sin covered is to have amends made for it, and so righteousness covering it. The former is simply pardon; the latter is acceptance, which presupposes the former (Murphy).

2. **Blessed** — "the blessednesses, the double joys, the bundles of happiness, the mountains of delight" (Spurgeon). The Lord — Jehovah, used four times in this Psalm, no other divine name being used. Imputeth. — To "impute" is to charge to, to lay to the account of. In the case of sin, God's law is violated, and it is He who "imputes." He only can appoint and accept a propitiation and remit the penalty. Christ is the appointed, the only, the sufficient Propitiation for sin. They who trust in Him and His work are sensible of forgiveness and of inner cleansing, and no longer have sin imputed to them. Indeed, according to Paul's argument (Rom. 4:5, 8), not only is sin not imputed, but righteousness is imputed. "His faith is accounted [imputed] for righteousness." No guile — perfect sincerity, all falseness and self-deception being removed.

3. **When.** — Murphy renders "because." Kept silence — refused to confess his great sinfulness. My bones — inner being. Waxed old — wasted away. Through my roaring — groaning, moaning; "the irrepressible anguish of a self-accusing conscience" (Murphy); "he who will not speak his sin to God has to groan. A dumb conscience makes a loud-voiced pain" (MacLaren).

4. **Day and night** — without intermission; unceasingly. Thy hand was heavy upon me — the chastising hand of God scourging him for his disobedience. The perception that it was God who caused the unrest and anguish which tormented him through his conscience does not appear to have dawned upon him until after his repentance. Drought of summer — a vivid picture of the barren, juiceless state of the soul when fevered by sin. Selah — a musical pause. "It calls for a lifting up of the emotions and the music on the utterance of some thought of great moment" (Murphy). It occurs seventy-three times in the Psalter and three times in the Book of Habakkuk.

5. **I acknowledged** — no longer stood sullenly aloof, but drew near and humbled himself and laid bare his heart. Have I not hid. — This is just what he had done heretofore. I said — indicating a moment

when he had arrived at a decision. Thou forgavest. — There seems to have been no delay, no upbraiding, on God's part. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Confession of sin is the necessary condition of forgiveness. God is ready to forgive at all times, but it would only increase sin to forgive unconfessed and unforsaken sin. The forgiveness would not reach and help the sinner till he hates his sin so much as to confess and forsake it. The confession must be first to God, against whom the sin is chiefly committed; and then, if the sin be open, the confession should be open, too; thirdly, in all true confession there is a forsaking of the sin; and, fourthly, there will be reparation of wrong so far as it is possible to be made (Peloubet).

6. **For this** — merciful dealing on the part of God toward a poor penitent, lessons of encouragement would be drawn. Says Spurgeon: "Where one finds a golden nugget, others feel inclined to dig." Godly — "every one having a right apprehension of God's love and a right disposition toward Him" (Murphy). In a time. — See Deut. 4:9; Isa. 55:6; 1 Chron. 28:9; Eccles. 3:1. According to Proverbs 1:24, 32 there is a time when He may not be found. "Whenever a man, through grace, discovers that he has sinned, then let him pray at that time, not delaying, as the Psalmist did, through a period of conflict. Thus he will avoid the overflowing waters in which the Psalmist nearly perished." Floods (R. V., "when the great waters overflow") — desolating calamities, torrent-like troubles. Come nigh (R. V., "reach unto"). — The teaching is that no wave of sorrow or trouble shall overwhelm a good man so as to sweep him away. His earthly goods may be swept, but he himself "will not fear, though the earth be removed, though the mountains be carried into the midst of the sea."

7. **Hiding place** — covert, refuge, pavilion (Psalm 27:5). Compass me about — surround me on every hand. The Psalmist is confident that the divine protection will be perfect at every point. See Psalm 5:12. Songs of deliverance — not merely deliverance, but a triumphal deliverance.

8. **I will instruct thee** — not the words of the Psalmist; God is now speaking to him. In the way — the true path of life, the course of duty. Guide thee with mine eye (R. V., "counsel thee with mine eye upon thee") — with a look and not with a lash, as in the case of the brutes next spoken of.

9. **Horse.** — Do not degrade yourself by

Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism—that acid condition of the blood which affects the muscles also.

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather.

"It has been a long time since we have been without Hood's Sarsaparilla. My father thinks he could not do without it. He has been troubled with rheumatism since he was a boy, and Hood's Sarsaparilla is the only medicine he can take that will enable him to take his place in the field." Miss Ada Doty, Sidney, Iowa.

Hood's Sarsaparilla and Pills

Remove the cause of rheumatism—no outward application can. Take them.

your stubbornness and folly to the level of the irrational brute, who is guided by force and not by reason. Lest they come near — better, "because they will not come near you," that is, submissively; or, as the R. V. renders it: "Whose trappings must be bit and bridle to hold them in, else they will not come near unto thee."

The fractious horse and stubborn mule must be treated with powerful curb and bit, or you cannot bring them near you. So guilty sinners will not bring their souls near to God. He is compelled to treat them to bit and curb, to chastisement and pain, else He could not bring them near to Him (Cowles). The brute animal shrinks from the trainer. It comes not from moral suasion, but requires to be caught and managed by bit and rein (Murphy).

10. Many sorrows — a train of them, following in succession; sorrows for which there is neither hope nor remedy; sorrows that perpetuate themselves; sorrows during sin; sorrows after sin; sorrows in this life; sorrows in the life to come. Wicked — the incorrigible, or impenitent. He that trusteth — that is, he who has forsaken sin and returned to God, and has attained to this strong confidence in His mercy. Compass him about — "as a life-giving atmosphere, and as a wall of fire."

11. Glad . . . rejoice . . . shout — a climax: Be "glad" in the heart; "rejoice" with appropriate gestures (so the word implies); "shout" with loud praises. Says Alexander: "It follows that the righteous have abundant cause for exultation, not in themselves, but in Jehovah, that is, in their knowledge, possession and enjoyment of Him."

V Illustrative

1. A Christian man found in one of his visits of mercy a young female, about twenty years of age, living in sin, and wretched beyond all description. He soon learned her history. She had left her home some months before, had fallen into sin, and ever since had been sinking lower and lower in guilt. "Oh!" she exclaimed, with bitter grief, "that I were at home once more! But my father will not receive me. I am sure that he will not. He will never forgive me." "Have you ever tried him?" inquired this Christian friend. "No, I dare not." "Does your father know where you

are?" "No, I have never written to him since I left home." "Then I will write to him at once." "It is of no use, sir, no use." The letter was written, and by return mail such an answer came as made the good man rejoice. "Immediate!" was written on the outside, and the substance of the epistle was, "Ready to forgive all." "This," said the father, "is what I have been earnestly praying for. Let her come back at once. I will forgive all and love her still." Now, observe that the readiness of this father to forgive his child was a fact before the letter was written, a fact all the time she thought so hardly of her father, and judged his heart by her own deservings (Biblical Museum).

2. And herein lie the great mercy and love of God, that we may go to Him in our agony even if we have never gone before. Oh, if prayer were possible only for the always good and the always true, possible only for those who have never forsaken or forgotten God — if it were not possible for sinners and penitents and those who have gone astray — then of how infinitely less significance would it be for sinful and fallen man! But our God is a God of love, a God of mercy. He is very good to us. The soul may come, bitter and disappointed, with nothing left to offer Him but the dregs of a misspent life; the soul may come, like that sad prodigal, weary and broken and shivering, and in rags; but if it only come — the merciful door is open still, and while yet we are a great way off, our Father will meet, and forgive, and comfort us. And then what a change is there in our lives! They are weak no longer; they are discontented no longer; they are slaves of sin no longer. You have seen the heavens gray with dull and leaden-colored clouds; you have seen the earth chilly and comfortless under its drifts of unmelting snow; but let the sun shine, and then how rapidly does the sky resume its radiant blue, and the fields laugh with green grass and verdant flower! So will it be with even a withered and wasted life when we return to God, and suffer Him to send His bright beams of light upon our heart (Farrar's "Silence and Voices of God").

Epworth League Headquarters

The New York District Board of Control has decided to take the initiative in opening a New York city Headquarters for Epworth Leaguers coming to the city to live. The plan ultimately contemplates a house where rooms and board may be obtained; a reading-room with Methodist periodicals, Epworth League Reading Course, Missionary Campaign Library, city directory, writing materials, and all other things which a well-equipped bureau of information ought to have. Committee-rooms will also be at the disposal of such League committees as may wish a convenient meeting-place. For the present, that work may be commenced immediately, the trustees of the Washington Square Church have granted the use of such desk space as may be needed in the Washington Square Church House, 133 West 4th Street, Manhattan, with the privilege of designating the House as the "Epworth League Headquarters."

The superintendent, Mrs. D. H. McClain, will be in charge, and will have a directory of the Methodist churches in the city, with desirable boarding-places in the vicinity of each, so that Methodist young people coming to the city may be promptly brought into relations with some Methodist church. That the young people may understand that the young laymen, as well as the ministers, are interested in the plan, the names of the laymen in the committee in charge are given, any one of whom will be glad to furnish all the information possible about the Methodist church life of the city: Mr. H. B. Mingle, lawyer, 7 East 42nd St.; Mr. J. D. Merriman, lawyer, City Marshal's office, City Hall; Mr. I. A. Johns, American Express Co., 65 Broadway; Mr. Wm. O. Ganiz,

NATURE'S GREATEST AID



An interesting letter to our readers from Hon. H. L. Dunham, ex-Mayor of Dover, N. J.

Dover, N. J., Nov. 12, 1902.

I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburg, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change, which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles; by this time I noticed such a marked improvement in my health in every way that I felt satisfied I was cured. But, to be positive beyond a question or doubt, I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No. 103 State St., and had them make a thorough and complete microscopical examination, which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country.

Very truly yours,

H. L. Dunham
Ex-Mayor of Dover, N. J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals, and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you, a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in Boston Zion's Herald.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug-stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

lawyer, 62 Broadway; Mr. Charles A. Hale, American Telephone Co., 15 Day St.; Mr. R. W. Hill, lawyer, 150 Nassau St. The Washington Square Church House is on West 4th Street, between the Square and Sixth Ave., and easily accessible from any part of the city.

A woman — Mrs. Emmagene Paul — has acted for two years as the efficient superintendent of street cleaning in Chicago. Mrs. Paul is the only woman in the Chicago Street Cleaning Department. She is considered to be one of the city's most faithful and efficient officers, and has charge of the ward that requires the greatest vigilance, good judgment and tact.

How to be Cured WITHOUT PAIN

Don't wait until you are a helpless invalid, for a seemingly simple case of hemorrhoids, or piles, may, if neglected, rapidly lead to worse. The unnatural formations become tumorous and permanent, and the inflammation grows until abscesses form; the disease burrows into the tissues, forming tubular growths which discharge pus; cancerous conditions and general gangrenous degeneration appear.

What is needed at the start, or at any stage, is something to soothe this inflammation, reduce the swelling and distension, and at the same time restore the diseased parts to normal condition. These three things are accomplished perfectly by the Pyramid Pile Cure. It checks all progress of the disease, and rapidly returns the affected parts to health, besides relieving at once the pain and fearful irritation.

"I began using Pyramid Pile Cure, and in order to make sure of a cure bought five packages; for the past six weeks I have not been troubled in the least, and I had been bothered for thirty-five years, and had spent more than fifty dollars for different remedies. This is the first permanent help I have had, and no one could feel more grateful than I do." — L. M. Williams, Conneaut, Ohio.

Pyramid Pile Cure is sold by druggists generally for fifty cents a package, and we urge all sufferers to write Pyramid Drug Co., Marshall, Mich., for their valuable little book describing the cause and cure of piles.

OUR BOOK TABLE

The Doctrine, and Polity of the Methodist Episcopal Church, South. By Rev. W. F. Tillett, D. D., and Rev. James Atkins, D. D. Bigham & Smith: Nashville, Tenn. Price, 50 cents.

Dr. Tillett, dean of the theological faculty at Vanderbilt, writes of the "Doctrines," and Dr. Atkins, Sunday-school editor, writes of the "Polity." Each part is most admirably done. We doubt if there is any better brief summary of accredited Methodist teaching than this. It is not a bare, dry skeleton, nor a dull superficial statement of mere commonplaces. It is just the thing for Sunday-school teachers and Bible students generally. The chapter on "Personal Salvation" is, of course, very similar in its points to Dr. Tillett's large work on that theme already reviewed in these pages. He teaches that "freedom from sin is the birthright privilege and duty of every child of God from the very moment of his regeneration; and we must not lower God's high standard to make it fit man's shortcomings." "Sinlessness, entire holiness, the perfect life — this is the ever-advancing goal that is ahead of the regenerate child of God."

Dr. Atkins' work in the second part is equally satisfactory. In explaining the General Rules, to which he gives large space, he gives quite copious extracts from the utterances of the Bishops and the General Conferences in their strong, explicit condemnation of dancing, theatre-going, card-playing, and the like worldly indulgences, which are pronounced "utterly opposed to the genius of Christianity as taught by us," and "justifiable grounds of discipline." The statistics of the Church South for 1901 are given as follows: Total membership, 1,516,516; value of publishing house, less liabilities, \$926,094; combined circulation of periodicals issued by the House, 1,156,600 copies; pastoral charges, 5,037; number of societies, 17,898; traveling preachers, 6,296.

Into All the World. By Amos R. Wells. United Society of Christian Endeavor: Boston. Price, 50 cents, cloth; 36 cents, paper.

The author explains in the preface — what is amply borne out in the pages following — that he has prepared what might almost be called an anecdotal, and can strictly be called a biographical, history, of modern missions. It is based on the assumption that an interest in missionaries is the basis of an interest in missions, and an attempt is made to convey an impression of the great number of beautiful and heroic souls that have wrought to bring the world to its Redeemer. More than 150 of these are briefly sketched, and the places where they labored indicated. Reduced portraits of a very large number are given. Another valuable and unique feature of the book is a series of cumulative chronological diagrams and simple maps whereby current secular history is joined with that of missions. The book is particularly adapted to class work, having extensive lists of questions and wide-ranging references to other volumes. It is well designed and admirably executed, and will be a boon to the young people's missionary movement, for which it is constructed. It is the first of an extended series of text-books in preparation.

The Teacher and the Child. By H. Thistleton Mark. With an introduction by Patterson Du Bois. E. H. Revell Co.: New York. Price, 75 cents, net.

Mr. Mark is master of method in Owens College, Manchester, England, and has written well from full personal experience and an intimate knowledge of child nature. The book is the outcome of many years' work in the lecture-room and practice schools of a training college for teachers and in connection with Sunday-school teachers' training classes. The book is

written, as the writer says, not for the initiated few, but for the interested many, technical language being avoided. The chapters are half-hours of educational theory addressed mainly to volunteer workers in education, whether in the Sunday-school, the night school, or the home. Such cannot fail to be profited by its perusal.

Gorgo: A Romance of Old Athens. By Charles Kelsey Gaines, Ph. D., Professor of Greek in St. Lawrence University. Lothrop Publishing Co.: Boston. Price, \$1.50.

Gorgo is the naive and captivating heroine, naming the book, beloved by Theramenes, the Athenian, whose stormy career in politics, love, and war furnishes the motive of the tale. How he wins the maid of his choice and carries her from a hostile city in defiance of Lysander, the Spartan chief, who afterwards lays low the walls of Athens, will be read with ever-deepening interest. The story is laid in a period covering the time of the great Peloponnesian conflict, the Periclean age of Athens, and abounds in striking war pictures. Conspicuous historic figures of the time, such as Socrates and Alcibiades, are delineated in a manner singularly life-like. The author being himself a teacher of Greek, the portraiture of manners and customs may be relied upon as entirely correct, and one gets a very good idea, in the book, of how life went in that far-off age in that famous little peninsula.

Florethane, the Troubadour. A Medieval Romance of Southern France. By Julia de Wolf Addison. Dana Estes & Co.: Boston. Price, \$1.

The reader is carried back to the Middle Ages, with their courts of love, minstrels, jongleurs, knights, crusaders, castles, witches, poisonings, rude justice, and sudden vengeance. Some mention is made of Dante, Cimabue, Sordello, and other famous men. Southern France holds most of the scenes. The atmosphere is that of chivalric ideals. Virtue and valor and beauty, after the proper amount of trouble and discipline, conquer in the end, as is fitting, and the villains get their just deserts, one of them perishing by the poison she had meant for the other. The book will while away an hour or two right pleasantly.

Sally, Mrs. Tubbs. By Margaret Sidney. Lothrop Publishing Co.: Boston. Price, \$1.

The readers of the eight Little Pepper books, on which Margaret Sidney's fame so securely rests with the young folks, will find the same charm of wholesome naturalness and genuine sentiment in this tale for larger readers. Sally Plunkett, the central figure, is a humble washerwoman, who realizes the supreme ambition of her life in her marriage to Abijah Tubbs, an insignificant, weak-minded little man, who is exceedingly droll in his reluctant submission to Sally's matrimonial views and ventures. But Sally, though sorely tried through her husband's want of energy and other faults, rises to the petty crises of her life with admirable cheerfulness, and the book, besides producing a quaint and amusing character, conveys a valuable moral lesson of homely heroism and true kindness of heart.

Retribution. A Tale of the Canadian Border. By James B. Kenyon. Jennings & Pye: Cincinnati. Price, 75 cents, net.

It is a sad, sad tale, as the title would indicate. Its motto is: "The evil that men do lives after them;" and a quotation from George Eliot, by way of preface, still further indicates the teaching: "So deeply inherent is it in this life of ours that men have to suffer for each other's sins, so inevitably diffusive is human suffering, that even justice makes its victims, and we can conceive no retribution that does not spread beyond its mark in pulsations of unmerited pain." Unmerited pain! It is a terrible truth, and terribly illustrated

in these pages. "Visiting the iniquity of the fathers upon the children unto the third and fourth generation." It is a very sombre picture of dandish wrong and heart-breaking misery. The implication of the book seems to be that the misery comes upon children's children from the wrong done long before. How difficult for us to untwine the complicated threads of destiny, to apportion blame, to explain Providence. But surely we know that "the Judge of all the earth will do right;" "that every one shall die for his own iniquity;" "the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son;" "the soul that sinneth it shall die;" and "all things shall work together for good to them that love God."

Ravensdale Castle. By Louisa C. Silke. The Union Press: Philadelphia. Price, 75 cents, net.

An English story by an author who has written much and well for the London Religious Tract Society. In this volume we have brought into view the customs of the nobility in the reign of Queen Elizabeth. Lord Falconbridge and Sir Arthur Howard are the leading characters, while Sir Francis Drake and other historical personages are introduced. The heroine was at one time a maid of honor to the Queen. The teachings of the book are unexceptionable, and its influence is elevating.

The Red-Keggers. By Eugene Thwing. The Book-Lover Press: New York. Price, \$1.50.

Red-Keg is the sign and name of a saloon forming the focus of a village in a farming and lumbering community of Michigan. The varied activities, industries, frolics and rascalities of this mixed community are worked up into an amusing and exciting tale, full of dramatic scenes, and evidently true to life. It is a strong book, well written, and with a wholesome moral influence. The double-

Origin Of a Famous Human Food

The story of great discoveries or inventions is always of interest.

An active brain worker who found himself hampered by lack of bodily strength and vigor, and could not carry out the plans and enterprises he knew how to conduct, was led to study various foods and their effects upon the human system. In other words, before he could carry out his plans he had to find a food that would carry him along and renew his physical and mental strength.

He knew that a food that was a brain and nerve builder (rather than a mere fat maker) was universally needed. He knew that meat with the average man does not accomplish the desired results. He knew that the soft gray substance in brain and nerve centres is made from Albumen and Phosphate of Potash obtained from food. Then he started to solve the problem.

Careful and extensive experiments evolved Grape-Nuts, the now famous food. Grape-Nuts contains the brain and nerve-building food elements in condition for easy digestion. The result of eating Grape-Nuts daily is easily seen in a marked sturdiness and activity of the brain and nervous system, making it a pleasure for one to carry on the daily duties without fatigue or exhaustion. The food is in no sense a stimulant, but is simply food which renews and replaces the daily waste of brain and nerves. Its flavor is charming, and being fully and thoroughly cooked at the factory, it is served instantly with cream.

The signature of the brain-worker spoken of, C. W. Post, is to be seen on each genuine package of Grape-Nuts.

Look in each package for a copy of the famous little book, "The Road to Wellville."

dyed villain of the plot, who attempts several murders and is a synonym for nearly everything evil, is revolutionized in the closing chapters, and turned into a saint with what seems unnatural rapidity. But on the whole the situations are probable and the characters very lifelike. It reminds one at certain points of Ralph Connor's volumes, and though it has not, to our thinking, the charm of "Black Rock" and the "Sky Pilot," it is projected on much the same lines, and to some will probably seem superior. It will doubtless have a large sale, and will deserve it.

Getting and Giving; or, The Stewardship of Wealth. By W. M. Weekley, D. D. United Brethren Publishing House: Dayton, Ohio. Price, 75 cents.

As the cover fitly says, this book is logical, impressive, concise, a highly valuable and very practical discussion of the Christian use and abuse of wealth, written in a clear, forcible style. Its wide circulation would certainly be a good thing, for if there is anything in which the ordinary Christian shows perverseness, it is in an obstinate determination to hold on to just as much of his money for self as he can with any sort of decency, no matter what becomes of the Lord's claims and the Lord's cause. A consecration that really reaches the pocket-book is the only genuine kind, and the kind most rarely seen. Proportionate, systematic, hilarious giving is emphatically the demand of the hour — the only thing that will save the souls of our rich men or make Christ's kingdom to come with speed.

The Hermit. A Story of the Wilderness. By Charles Clark Munn. Lee & Shepard: Boston. Price, \$1.50.

The dedication of this old-fashioned love story is certainly unique as well as beautiful. It runs as follows: "To those who love the sparkle of rippled lakes hid in the wilderness, the fir-clad mountains lifting to kiss the clouds, the sweet laughter of running waters, the glowing camp-fire chasing away the darkness, the song of birds greeting the sunrise; or whose hearts vibrate to the memory of the old brown schoolhouse, the daisy-dotted meadows, the moss-coated mill, and pond smiling with lilies, and all the fond recollections of such happy childhood days." It is in the unbroken forests of upper Maine, close to the heart of Nature, that the hermit has his mysterious abode. The humor and pathos of village life are also introduced; and the well-drawn characters make a strong appeal to the reader.

Sunday Reading for the Young; 1904. Thomas Nelson & Sons: New York.

The illustrations are very numerous and spirited, the pages are 412, the selections and contributions in prose and poetry are sure to hold the fascinated attention of those for whom the volume is prepared. It is a most successful annual, and will make an ideal Christmas gift to many a boy or girl. We are glad to note that the idea that there should be a difference between the Sunday and the week-day reading of the young is not altogether obsolete, in some quarters, at least. With the immense circulation of the modern Sunday newspaper — a familiar guest in too many Christian homes — it would seem that this distinction was in much danger of total disappearance.

PRAYER CALENDAR. — The Prayer Calendar for 1904, issued by the Woman's Foreign Missionary Society of our church, is not behind its predecessors in attractiveness and helpfulness. The months of the

Calendar were prepared by the following editors: Mrs. Uri Seeley, Columbia River Branch; Mrs. Wardwell Couch, Pacific; Mrs. C. F. Wilder, Topeka; Miss Sarah E. Mason, Minneapolis; Mrs. C. B. Spencer, Des Moines; Mrs. Jacob Todd, Philadelphia; Mrs. Edna Taylor Hill, Baltimore; Mrs. T. B. Neely, New York; Mrs. Dillon Bronson, New England; Miss Frances J. Baker, Northwestern; Mrs. A. J. Nast, German; Mrs. C. B. Burkham, Cincinnati — the whole under the supervision of Miss Elizabeth Northup, one of the members of the Literature committee. (Price, 25 cents.)

Magazines

— *Everybody's Magazine* for October has some fine portraits of the "Heads of Great Orders," including Bishop Joyce, president of the Epworth League, but for some unexplained reason not presenting Dr. F. E. Clark of the Christian Endeavor. There is a good sketch of Mr. Ellery H. Clark of Boston, Champion All-round Athlete, as well as member of the Boston School committee and a lawyer of promise. An illustrated character study of Chicago by Will Payne is the leading feature. (Ridgway-Thayer Company: 31 East 17th St. New York.)

— *The Critic* for October is a Publishers' Announcement number. It has, also, the beginning of a new serial entitled, "The Jessica Letters," and articles on "Men of Letters at Columbia," "Balsac's Short Stories," "Gladstone's Closing Years," "Margaret Fuller as a Teacher," "Revivals in Literature," and "Arthur Symonds." (Critic Company: New Rochelle, N. Y.)

— *The Forum* for the last quarter of the year, in addition to its usual departmental reviews, has three special articles: "British and French Submarines," "The Administration of Public School Systems," and "Two Estimates of Browning." The last piece reviews the recent books on the great poet by G. K. Chesterton and Stopford Brooke, calling the former the more entertaining and suggestive, the latter the more solid and valuable. Mr. Chesterton, it says, "is epigrammatic to a fault, but he is very readable, and, what is better, he makes one think while he reads." The article also says: "The lapse of years seems to be making it more and more certain that Browning is to be enrolled among England's greatest and most original poets, and not among the too numerous literary monstrosities." (Forum Publishing Co.: New York.)

— All will wish to read the exceedingly interesting reminiscences and critical estimates of Henry Ward Beecher furnished by Dr. Lyman Abbott to the October number of the *Atlantic Monthly*. Very many, also, will note valuable papers by Congressman S. W. McCall on "The Power of the Senate;" by Booker T. Washington, on "The Fruits of Industrial Training;" and by A. Lawrence Lowell on "College Rank and Destination in Life." The latter finds, as all investigators do, that the best scholars in any class furnish several times as many distinguished men as any equal number taken lower down, which might naturally be expected. He finds, also, that the football and baseball men furnish far less distinguished personages, as tested by the strain of life, than the average graduate, while the number supplied by the boat crew is about the same as by the average of the class in general, which seems to show that the strenuous physical work demanded in these later years, especially from the nine and the eleven, tends to eliminate men of intellectual abilities and tastes. (Houghton, Mifflin & Co.: Boston.)

— *The International Journal of Ethics* has for its first article in October an important paper by Alice Henry, of Melbourne, on "The Special Moral Training of Girls," insisting on the necessity of a more thorough protection being afforded them against the special dangers incident to their sex by careful instruction in

these matters at the hands of their mothers or some competent person — a thing too often neglected with fatal consequences. Other titles in this number are: "Byron and Morals," "Art and Morality," "The Right of Free Thought in Matters of Religion." (International Journal of Ethics: Philadelphia, Pa.)

— *The Homiletic Review* for October contains the usual large variety of profitable contents. The five principal articles are on: "The Fact of Sin," "Pulpit Prayer," "The Deluge Story in Genesis," "Protestant Indifference to Protestant Principles," and "The Value of a Sense of Humor to the Preacher." (Funk & Wagnalls Co.: New York.)

— *St. Nicholas* for October is full of good things, as usual, among them, "A Trip through the New York Assay Office," "The Great Clock of Wells," "The Bird Man of Paris," and "Queen Wilhelmina's Lessons." (Century Co.: New York.)

— An expert, Mr. Geo. B. Waldron, tells in the current issue of the *Chautauquan*, "What America Spends in Advertising." He makes it out to be about \$200,000,000, but as the bulk of goods sold is not less than \$10,000,000,000, this makes only two cents on the dollar. He shows, also, that the circulation of newspapers and magazines has multiplied nineteen fold in the last fifty years, or six times as fast as the population, and these publications are 65 per cent. larger than they were twenty years ago. The publisher today gets more from advertising than from subscriptions and sales, and this proportion is likely to increase. "Nature Study," "American Sculptors," "Modern American Idealists," and "The Racial Composition of the American People," are other chief articles. (Chautauqua Press: Springfield, O.)

The Royal Month and the Royal Disease

Sudden changes of weather are especially trying, and probably to none more so than to the scrofulous and consumptive. The progress of scrofula during a normal October is commonly great. We never think of scrofula — its bunches, cutaneous eruptions, and wasting of the bodily substance — without thinking of the great good many sufferers from it have derived from Hood's Sarsaparilla, whose radical and permanent cures of this one disease are enough to make it the most famous medicine in the world. There is probably not a city or town where Hood's Sarsaparilla has not proved its merit, in more homes than one, in arresting and completely eradicating scrofula, which is almost as serious and as much to be feared as its near relative — consumption.

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More elaborately and critically reviewed than any book published during the last twenty years. A suitable holiday present for pastor and S. S. superintendent.
A. J. Holman & Co., Philadelphia.

FORGETTING THE DAY OF THE WEEK

E. R. TOWLE.

THE little story for the children in the HERALD of Sept. 30, concerning "What Happened When Papa and Mamma were Away," brings to mind a similar incident that occurred in a good Methodist family many years ago, when the writer was a boy.

A family had moved from my neighborhood to another a short distance away, but in another town. The aged father and mother lived with the family at the time.

One Sabbath a local preacher, living a little distance beyond, came to our place to meeting, and on passing the home of this family was somewhat surprised to see the father mending the roof of a building, but thought it might be something that required immediate attention. Further along the farmer himself was busily engaged with a team in drawing fencing material from the woods near by to a field where wanted for use, while in the house the usual Saturday's work was being performed.

A neighbor near by, not a Christian, however, saw what was going on and was much amused at the mistake he was sure had been made; but he waited to see what would be the outcome. The entire family had, most singularly, lost track of the day of the week!

After the evening chores were done the grandfather went to make a call on his neighbor, and almost the first words were as to how the people were in the other neighborhood.

"Pretty well, I think," was the reply, "as they were nearly all at the meeting."

"Meeting! What meeting? I did not know as there was a meeting today."

"Why, only the regular Sabbath service—that was all."

"The Sabbath? Can it be this is the Sabbath, and that our family had all lost track of the day, supposing it to be Saturday?"

The old gentleman was fairly bewildered, and could not be persuaded to remain longer, but immediately returned home.

As may be supposed, the family were equally surprised at the singular mistake that had been made, and in their conscientiousness they kept the next day for Sunday. It is safe to say that no member of that family ever again lost track of the day of the week.

South Franklin, Vt.

"He was a Good Man"

AUGUSTUS F. NIGHTINGALE, president of the University of Illinois, writing from Chicago under date of Oct. 5, says:

"Rev. Charles H. Chase died, May 10, 1903, at the age of 88½ years. I believe he was a subscriber of ZION'S HERALD from its earliest history. In his very last days he said to his daughter (my wife): 'I believe the only bill I owe is for the year's subscription to ZION'S HERALD, which I know Fred [myself], will pay.' I do not know how old the paper is, but I think he read it from 1839, when he commenced his ministry, until his last sleep in May.

"He was the oldest surviving member of the New Hampshire Conference. He occupied the pulpit of scores of towns in Massachusetts and New Hampshire, among them Haverhill and Amesbury, Mass., and Plymouth, Haverhill and Suncook in New Hampshire. The companion of his love and labors died in 1883 and a year later he came to Chicago to live with his daughter. For nineteen years he was a benediction to her family and to the neighborhood in which he lived. He spent the summer of 1902 with his sisters, Mrs. Dr. Barrows and Mrs. Prof. Harrington, at North Woodstock, the age

of the three being about 250 years. He left a record of when and how he spent every Sabbath from 1839 to 1903; the text of every sermon he preached, and the pulpit from which he preached it; the record of every baptism, every marriage, and every funeral at which he officiated for over sixty years.

"He often said he wished he might so live that his epitaph could be, 'He was a good man.' As his son-in-law for nearly forty years, as the recipient of his tender solicitude, daily prayers and blessings for the last twenty years, I can indeed say to the world, 'He was a good man.' The temporal and material rests beside that of his wife in God's acre at Plymouth, N. H.; the spiritual is with the Divine in the house not made with hands."

ISABELLA THOBURN COLLEGE

Lucknow, India

FLORENCE L. NICHOLS.

IF I were sure that all the readers of ZION'S HERALD had read the recently published "Life of Isabella Thoburn," by Bishop Thoburn, I should need to add little, being assured that you know of the success and marvelous development of the Woman's College at Lucknow.

When Miss Thoburn died, two years ago, we feared lest the work should seriously suffer, and many friends in India and America watched the college with anxious hearts. After a few months of interrupted work, it was evident that this pioneer school for Indian girls had been too well organized, had been nurtured too long by prayer, to be overthrown even by the removal of the leader. Missionaries, teachers, students, all felt the responsibility, and the loyal and united effort of the many restored courage and gave an onward and upward impetus.

The supreme importance of the high school and college at Lucknow is that the whole system of the girls' schools of our church centres in these institutions at Lucknow. Schools are established side by side with the churches; the village schools send the promising girls to the district boarding schools, and primary school graduates are passed on to the middle (grammar) grades.

To pass the middle examination has been the goal for the majority of girls and parents in the past, but the demand for better trained teachers, and the growing ambition of our church members, are making these "middle passed" girls realize that they have only begun their education. The only college for Indian Christian girls is at Lucknow, and the fact that during the last two or three years the number of students coming from district boarding-schools to the preparatory classes has increased many times, is most encouraging.

In the district schools the cost of educating a girl is small, but even \$1 to \$2 a month is too much for many parents to pay. The high school classes require better trained teachers, and when the cost of text-books is added to board and tuition, the fees are increased to \$4 or \$5 a month. Our preachers and teachers are the most ambitious for their girls, but their salaries are very small. A girl can be educated in the high school for \$5 per mensem, but after graduating from the high school there are four years of college work ahead and necessarily the expense in college increases to \$8 or more. How can preachers and teachers, whose salaries range from \$13 to \$6 or less, pay so much for the education of one daughter, when there are probably six or eight children in the family?

When Miss Thoburn began her work in India more than thirty years ago, she saw that the women of India must be taught and evangelized by their own sisters. How can the teachers be prepared for this work

unless help is given to educate them?—not to educate them only to pass examinations, but above all to develop character, that they may be worthy leaders.

At Lucknow, where kindergarten, primary, grammar and high schools, with a normal school and the college department, are all grouped under the title, "Isabella Thoburn College," there are but four American missionaries, and how could the manifold duties of so many departments be performed, and individual care be given to the two hundred girls if there were not missionaries and teachers educated in India? The assistant principal of the college is Miss Lilavati Singh—a missionary of the W. F. M. S.—so well known in America, and she was educated in the Lucknow school and college. Of the other fourteen members of the staff, eleven were educated in the Isabella Thoburn high school or college, or in some other mission school.

The girls coming from the district schools to college are poor, and so many requests for scholarships have been received that some provision must be made. At the meeting in February of the board of governors of the college, Bishop Thoburn presiding, it was decided to ask for twenty endowed scholarships. Two thousand dollars will endow a scholarship, and it is not necessary to enlarge upon the continuous beneficence of such an endowment; \$100 will support a girl in college one year; and \$60 will support a girl in the high school classes preparatory to college. Money can be safely invested in India, and while a year's scholarship will be very helpful, the need is very great for a scholarship endowment.

The work, and above all the character, of the Lucknow girls, are sufficient guarantee that money will be well invested. Hundreds of girls trained and inspired by Miss Thoburn are working in the missions of India, or making Christian homes. Year by year new girls enter school, while others go out, and there is practically no limit to this work except the lack of funds for the necessary enlargements. These

JUST ONE A DAY

How the Coffee Crank Compromises his Health

Some people say, "Coffee don't hurt me," and then add: "Anyway I only drink one cup a day."

If coffee really don't hurt, why not drink more? There is but one answer, and that is, coffee does hurt them and they know it. When they drink it once a day, they compromise with their enemy. There are people whom one cup of coffee a day will put in bed, if the habit be continued.

"Although warned by physicians to let coffee alone, I have always been so fond of it that I continued to use it," confesses an Ohio lady. "I compromised with myself, and drank just one cup every morning until about six weeks ago.

"All the time I was drinking coffee I had heart trouble that grew steadily worse, and finally I had such alarming sensations in my head (sometimes causing me to fall down) that I at last took my doctor's advice and quit coffee and began to use Postum Coffee in its place. The results have been all that the doctor hoped, for I have not only lost my craving for coffee, and enjoy my good Postum just as well, but my heart trouble has ceased and I have no more dizzy spells in my head. I feel better in every way, and consider myself a very fortunate woman to have found the truth about Postum." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

are wonderful days in India. Every door is open, and endless opportunity is before the Christian workers. The harvest will be a hundred-fold, and those who sow will be blessed.

Lynn, Mass.

W. H. M. S.

Annual Meeting

The New England Conference Woman's Home Missionary Society met in annual session in the Maiden Centre Church. There were two all-day sessions on Thursday and Friday, Oct. 1 and 2. The president, Mrs. J. M. Leonard, presided at them all. The devotional exercises of the four services were conducted by Mrs. F. T. Pomeroy, Mrs. E. A. Blake, Mrs. G. S. Chadbourne, and Mrs. C. A. Crane. The Conference was seated according to districts, and a pleasant feature of the first morning was the introduction of the delegates.

The newly-appointed pastor of the church Dr. John Reid Shannon, in his cordial words of greeting to the convention, brought close to the hearts of all the high purpose and great possibilities of this the Woman's Home Missionary Society. Every one felt that a preacher who appreciates these so well is sure to be a great acquisition to the New England Conference.

The annual reports of the various officers were full of interest and encouragement; all the district secretaries reported gains in societies, members and in subscribers to the papers. Miss Stratton's report from the Conference Headquarters proved, by her exact and well-kept statistics, that this feature is a very important one in the usefulness of the Society.

The success of the music was assured when it was placed in the hands of Mrs. Hale Jacobs. She, with Mrs. Madison and Mrs. Cayting, gave a trio on Thursday morning, and the "O Rest in the Lord" given by Mrs. Jacobs on Friday afternoon was a benediction. Mrs. Cayting and Miss Elizabeth Beekman were very pleasing in their respective renderings of "God is Love" and "Calvary." Mrs. Warren H. Wright gave an organ voluntary both afternoons, and was the accompanist.

The address of the first afternoon session was by Miss Martha Van Marter, whose subject was "Need and Supply." She spoke of the "joy of doing good according to a plan." The urgency of the need was forcibly presented. So contagious is the earnestness and enthusiasm of this wise editor of *Home Missions*, that every one of her listeners is made to feel that their own auxiliary will be immediately trebled and that all one's acquaintance will at once be invited to subscribe for the periodicals. Mrs. James McWhinnie, of the Woman's American Baptist Home Missionary Society, brought greetings from that society, and told of the Alaska work of which she is the superintendent.

Mrs. N. W. Bass, a national organizer, who was noted at the last national convention in Kansas City as the organizer who had gained most new members for the Society in the past year, was the very interesting speaker of Friday afternoon. She spoke earnestly of the need of added conviction in the hearts of the women of the Society. The great duty to the immigrant was impressed. "We must Christianize them, or they will heathenize us." Our own Mrs. Stanwood gave a "Quiz on the Papers," a review of the history of the periodicals, with a glance at the extent of their illuminating influence.

The meeting was rich in visitors: Miss Alice M. Guernsey, whose writings are so familiar; Mrs. Wagner and Miss Holt, who brought the kindly wishes of the Woman's Foreign Missionary Society; and when was a woman's convention so distinguished by the presence of so many divines? The presiding elder, Dr. J. M. Leonard, conducted the devotional exercises of the noontide hour, and the following were presented to the convention by the president: Revs. J. M. Shepler of Everett, E. Stuart Best of Linden, Mr. Harris, of the St. Louis Conference, A. P. Sharp, of Somerville, Donald Gerish, of Cliftondale, F. T. Pomeroy, of Medford, and Jesse Wagner, of Waltham.

A detailed account of the reports given has been purposely omitted from this report, as by vote of the Conference the Minutes will this year be printed. It is hoped that they may be ready for circulation by the first of November, and all who are interested may obtain them

from the Conference Headquarters, Room 40, 86 Bromfield St., Boston.

GERTRUDE KIMBALL WHIPPLE, Rec. Sec.

W. H. M. S. Notes

— The marked increase of interest in the children's work of the Woman's Home Missionary Society will find abundant expression at the coming annual meeting of the Society, to be held in Chattanooga, Tenn., Oct. 28-Nov. 1. Daily conferences will be held with the workers in this line, and a mass meeting for children on Sunday afternoon will illustrate the watchword of the department, "The Children for the Children."

— Miss Bonnie Ruth Warren, a field deaconess, whose labors have been largely on the Pacific Coast, is now working in West Virginia. She is a strong, earnest, and effective speaker.

— Miss Janet E. Kemp, instructor in sociology for the Washington Training School, is a speaker of excellent gifts. In a recent address in the Virginia Conference she secured fifteen new members for the Society and supplies for Rust Hall.

— "The Victory of Mary Christopher," a recent publication of Jennings & Pye, is entitled, "A Story of Tomorrow," by Harvey Reeves Calkins, a missionary in India. The book is one of profound interest and of great value as a plea for raising the Lord's money according to a plan.

— Miss Carrie Barge, field deaconess for young people's work of the W. H. M. S., is doing effective work, delivering addresses on young people and missions, and, when the occasion seems appropriate, giving addresses on the general work.

— The October issue of *Woman's Home Missions* is the "Treasury Number." Many papers of value are given upon the important subject of securing funds for the Lord's work.

— The new Home Mission text-book, "Under Our Flag," by Miss Alice M. Guernsey, is meeting with much favor. The first edition is exhausted, and the sale has but just begun. The concert lessons for 1904 will be based upon this study of conditions and needs. It is being

ordered not only by home mission workers of our own church, but of other churches.

— The work of the W. H. M. S. is being carried into remote parts of the land. Miss Frickey, writing from Portland, Ore., of a district conference held in that city recently, announces the gift from a friend of \$300 to be spent in training a deaconess in the San Francisco Training School.

— The Queen Esther of the W. H. M. S. are becoming a power. From many quarters we learn of the admirable work being done by these enthusiastic workers for God and native land. "Queens and a Kingdom" is a delightful exercise by Miss Alice M. Guernsey, prepared especially for our young people. It costs but ten cents, and many Circles have ordered it, to the great delight and instruction of their audiences, reaping therefrom a good harvest of dollars for home missions.

— Dr. Sara J. Elliott, for many years a deaconess of the Protestant Episcopal Church in Utah, tells of a Mormon lady who had been very ill, and for whom Dr. Elliott cared so faithfully that she quite won her affection. After her recovery she said: "Let me save your soul, Dr. Elliott. You have helped my body." When asked how, she said, "Marry my husband." A little later Dr. Elliott spoke of this to a friend, who instantly replied: "Oh, don't marry her husband, marry mine. He's much better." "And," says Dr. Elliott, "both of these women were sincere!"

— Miss Hegeman, superintendent of the first Industrial Home for Girls under the care of the W. H. M. S. in Porto Rico, earnestly desires to have a Christmas tree for her little Porto Rican orphans. In order that this wish may be realized, she asks that friends send toys, handkerchiefs, fans, dolls, stockings, etc., to her by mail, so that she may be able to give every child some of these useful gifts. The ages of the children are from seven to seventeen, and Miss Hegeman earnestly desires to give them a real Christmas. Address Miss H. M. Hegeman, San Juan, Porto Rico.

— This is the time of year when home missionary people plan for sending out boxes and barrels for Thanksgiving and Christmas, and it will interest many to know that the report of supplies sent out during the past year, under the very able direction of Mrs. H. C. Jennings,



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the secretary for this bureau, is the finest in all the past. Persons desiring to assist in this good work should communicate with the Conference secretary of supplies for the Conference in which they reside; and if there be those who are unable to secure such an address, Mrs. H. O. Jennings, Maple Ave., Avondale, Cincinnati, O., will gladly respond to any questions concerning the matter.

An Interesting Event

On Friday evening, Oct. 2, a very interesting service was held at the Lucy Webb Hayes National Training School for Missionaries and Deaconesses in Washington, D. C. The occasion was the formal opening of the school year, and the beautiful little chapel in Rust Hall was well filled by the faculty and students and friends of the school. Nine Methodist Episcopal clergymen of the city sat on the platform with President Gallagher, who had the service in charge. After an earnest prayer offered by Dr. Joseph Dawson, pastor of Mt. Pleasant Church, and the reading of the Scriptures by Dr. Ames, former president of the school, Dr. J. C. Nicholson, pastor of Trinity Church, gave a timely and inspiring address. He took as a text the name,

"National Training School," and dwelt upon the necessity of careful training in preparation for successful Christian work, and upon the value to the nation of such expert work in securing those moral conditions by which the national legislation must be rendered effective and the perils confronting the nation under existing conditions be safely met.

Dr. G. E. Maydwell, pastor of Waugh Church, followed with a practical address, in which, while endorsing heartily all that had been said by the previous speaker, he emphasized the supreme importance to the Christian worker of a deep and genuine piety. "Be good," was the motto which he gave to the students, and he urged them to surrender their lives so completely to the Divine control that this goodness should become evident in face and bearing and demeanor, and thus open to them doors and hearts otherwise locked against admission.

The holy communion was afterward administered to the entire company in a very impressive service conducted by Dr. H. R. Naylor, presiding elder of Washington District, assisted by the pastors present.

The school opens most auspiciously with a large increase in attendance, the incoming junior class numbering 35 students. On the faculty are five new members, representing in their preparation for work Yale, Chicago, Boston and Ohio Wesleyan Universities, Cornell College, Alma College for Women in Canada, and the seminary at East Greenwich, R. I. Under the wise and efficient management of President Gallagher a year of marked prosperity is confidently anticipated.

New Conquests

BISHOP McCABE last August appointed Rev. Henry Warman presiding elder of the new "Yellowstone District" of the Montana Conference. It is 300 miles long and is more than twice the size of Ohio, covering a beautiful farming and grazing country which will soon be immensely fertile and valuable. The Government is digging a great irrigation ditch here. Population is pouring in rapidly. This is the presiding elder's first report:

"I have just returned from the Lower Yellowstone, including Glendive, Sidney and Burns Creek. I went to Glendive 125 miles by rail, to Sidney 60 miles by stage. Here I spent two days working with a threshing crew for a team, and I visited 300 families, traveled 500 miles by private conveyance, and preached each night and three times on the Lord's day. At Sidney the pastor is building with his own hands an eight room parsonage beside the stone church. In the town of Dakota steps are being taken to build a church. If our pastor was not crowded with his parsonage, the building could be begun at once. At any rate, it seems an assured fact before another Conference. Five hundred dollars were offered me while there. Burns Creek is a fine community, and a little missionary money spent there will do much for the kingdom of our Lord. I will be home this Sabbath. Next week I leave for Miles City and the Ekalaka country. That will give me 45 miles by rail and 100 miles by stage to reach Ekalaka.

"During my trip in the Lower Yellowstone I read and prayed in all the homes, and the sobbing of the families around the altars often almost drowned my voice. Many of these people had not seen a preacher for fifteen or twenty years. The Gospel has lost none of its power, and the human heart is as hungry for Christ as ever.

"Now in regard to the Crow Indian Mission at Pryor Creek. I find at this point we have 200 Indian families with a good Indian government school, but no religious work is being done for these people. Major Edwards tells me they represent the best of the tribe, having absorbed less of the white man's vices. He is very anxious that we should open a mission there, and has offered to go with me toward the last of October to visit the field. Major Edwards is very much beloved by these Indians, and he can greatly aid us among them."

Bishop McCabe wants \$300 to purchase a team and wagon for this man. His salary is small, and he cannot provide one himself. Who will help in this?

MAINE HUNTING SEASON OPEN

Reports Promising for Big Game Seekers

Welcome again, October days! How eagerly your approach has been awaited! The atmosphere seems to work hypnotic charms. Already the thoughts and cares of business have been banished, and there is but one spot on this earth for the eager Nimrod. Hundreds are already journeying to the woods of Maine; hundreds more are sitting around the smoking camp-fires, telling tales of woodland encounters, or in some cases weaving stories prompted by the sight of their hanging quarries; but the vast army of invading sportsmen are just anticipating—and what anticipations! They are all impatient for their 1903 crack at the deer and moose.

Just look over this vast wilderness and picture, or try to picture, the hundreds of haunts where the deer and moose are herding, thoughtless of the impending fatality which is marked for them.

The first place is the Rangeley region, named from the chain of lakes which are located here, and this is one of the most prolific hunting sections in all Maine. The altitude of this region makes it an especially desirable haunt for the persons seeking rest; and the plenitude of deer assures success if the hunter has any degree of skill. You will surely sight them, and then it's up to you. If you are an experienced hunter, you know how to go about it; if not, your guide will direct you, and you will learn your first lesson in the sport in which man, and also woman, finds health and recreation.

Northeast of the Rangeleys is the Moosehead territory around the silvery lakes where the campers and fishermen have been dailying all summer and watching the four-footed scampers, who, through familiarity, have bred, what now proves, a fatal contempt. Do just as you like here—build your camp, go to the hotel, or seek out your last year's resort. Oh, yes; there are some hotels in this region, and you are thus saved the trouble of roughing it.

To the east of Greenville, which is the point of entry to the Moosehead territory, is Mt. Katahdin, and around these pine and spruce lands the big fellows roam. This is a choice moose section, and every year hunters from as far west as California journey to this famous rendezvous.

South of Moosehead, going to the west toward the Rangeleys, is Bingham, the central point for departure into the Dead River region, where the deer and moose find excellent feeding grounds. This country is always the meeting-place for hunter and hunted. Caribou have been seen here, or at least in the Upper Kennebec region which is adjoining, but, unlike their brother moose, they are privileged to roam unmolested, as the protecting arm of the State of Maine guards them for a number of years to come. Farther north is that famed section which holds the record for moose and deer shipment—the Bangor and Aroostook region. One needs only to look at last year's shipment from this region, and the sportsman who yearns for a moose will go thither.

Another region, which is still unknown even to the lumberman who has penetrated into the thickest of the thickets in the pine wilderness, is the Washington County region. This territory is infested with deer and moose, and something more trying; for if the sportsman has the nerve to tackle Bruin and beard him in his own domains, then seek the berry patches of Washington County.

The law this year provides that all non-resident hunters shall, upon entering Maine, take out a license if their quest is deer or moose. This is done for the protection of the game, and these licenses can be procured from the Fish and Game Commissioners at Augusta, Me., and at various other points.

Should time allow, the forests of New Brunswick and Nova Scotia, where hundreds every year journey, will prove an alluring ground. Deer and moose are very numerous there, and good sport is positively assured. However, deer and moose are not the only quarry to be found in Maine. Such delicacies as wild duck, ruffed grouse, woodcock, sandpipers, teal, gray duck, and small game, are found in any quantity.

The Boston & Maine R. R., which connects all points in Maine and New Brunswick, will send, upon receipt of two cents by the General Passenger Department, Boston, a delightfully illustrated booklet containing a map and full description of the game region of Maine and how to reach it. The title of this booklet is "Fishing and Hunting."

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THE CONFERENCES

MAINE CONFERENCE

Portland District

Portland, Pine Street.—By a strange inadvertence, this church was not reported during the first quarter. The presiding elder asks pardon for this omission, for there is not a pastor or a church on the district we are more delighted to write up than Dr. J. Frank Haley and Pine Street. It was my good fortune to be present at the dedication of this church in my early ministry, and to listen in the afternoon to a mighty sermon preached by Rev. R. R. Meredith, D. D., and in the evening to Bishop Simpson, who gave us a magnificent discourse from the text: "And I will make the place of my feet glorious." We were delighted to find Dr. Haley strongly entrenched in the hearts of his people after a six months' pastorate. Having been so long together in East Maine, and being associated in cabinet work amid "smiles and tears," we have a very warm side toward our brother. The year opened with a warm reception by his people, and the work has been going on with constant accessions of new families and members. Every detail of church work has been carefully looked after, and the outlook for the future of this church is bright. The debt on the church property is at present the only barrier; and if this incubus could be removed, everything would go on with an intensified enthusiasm. B. C. W.

Lewiston District

Berlin, N. H.—Visitors have helped keep the congregation good in vacation time. The religious interest is good. Thus far during the year 3 have been baptized, 3 received on probation, and 2 in full. The Sunday-school has an average of 74; the Home Department numbers 25. Thus far the school has raised \$10 for missions, and other benevolent collections have been taken. The League and Junior League are doing well. The pastor is paid to date. The parsonage has been painted. The "Nehemiah Guild" is grappling heroically with the church debt. The town is full of bustle and vim. Rev. C. C. Whidden is planning a special campaign.

Scandinavian Mission.—Rev. A. M. Hanson is already talking about the enlargement of the chapel. He is evidently the right man in the right place.

Gorham, N. H.—The town has had a large number of tourists, and a fair share of those who attend church have come to our services. Rev. E. W. Kennison has seen one recent conversion, has baptized 12 children and 1 adult, and made 200 calls. The Sunday-school, League and Junior League are doing well. Mrs. Kennison is not enjoying her usual good health.

West Paris.—Sept. 16 was a very hot day, and it was the great day of the county fair—10,000 was the estimate. What a day for a quarterly meeting! The fair was not more than five or six miles away! It was a fair day in every sense, and at the railway stations it was a great day for fares! But Rev. D. F. Nelson is the pastor who is full of enterprise and push. A preaching service was appointed for North Paris at 2.30 P. M., and while the congregation was not large, it was fine in quality. Among them were Miss Minard, the evangelist, Abner Benson and wife, B. K. Dow and wife (parents of Rev. D. B. Dow, presiding elder of Bangor District), A. Andrews, and Mrs. Chase. After the sermon the sacrament of the Lord's Supper was administered; and the season of fellowship and prayer at Mr. Benson's, where we took tea, was delightful. In the evening a social service was held at West Paris, followed by the quarterly conference. This busy pastor holds five or six services a week, has made 800 calls, and has driven his horse this year 800 miles. The Ladies' Aid is full of enterprise; they have painted the church and parsonage, purchased song books and also copies of the Psalms for the church, and have \$100 in the bank for further improvements. On July 4 they

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served a public dinner and cleared \$80. Congregations are good, and the interest is encouraging on all parts of the charge excepting Greenwood; and here there are a few loyal and heroic souls. The pastor and elder are paid to date. Mrs. Young, the mother of Rev. C. H. Young, of Cornish, is one of the best of workers on all lines.

Baldwin and Hiram.—Sunday, Sept. 20, was a charming day of special interest. The morning service was held at West Baldwin; some were present from North Baldwin, and also from Hiram. It was a fine congregation. After the sermon an unusual number partook of the sacrament. Four persons joined by letter—two of them from Brooklyn, N. Y. Then a large company repaired to the banks of the Saco, where a young man and his wife were immersed, each at the same instant, one by Rev. J. M. Potter, the pastor, and the other by Rev. C. H. Young. It was a beautiful sight. The order was perfect, and the impression good, we think. In the evening we preached to another good congregation at Hiram. This is a large and heavy charge, and the pastor has no horse. But things are moving finely. The finances have not been in so good condition for years. The pastor was ordained a deacon last spring, and now he is seriously and hopefully considering Paul's injunction: "Let the deacons be the husbands of one wife." For the benevolences \$30 have been collected. Last winter the snow broke down the old horse-sheds. The ground has been graded on the other side of the church, and new ones are to be built.

Miscellaneous.—The committee appointed to apportion the elder's claim took the liberty to apportion \$1.35 instead of \$1.40. Upon a careful consideration of each charge it did not seem wise to ask any more than this of the district. The district stewards voted, as they have for several years, to have for the basis one-half on the cash salary paid to the pastor, and one-half on membership. The committee was authorized to vary slightly from this in special cases if they deemed it wise and just. It is impossible to adjust these matters so that they will be absolutely just and equal; but we think the right thing has been closely approximated.

A Special Call.—It seems too bad to add a feather's weight to the burdens already placed upon the pastors. But we must have \$50 from some quarter to meet special emergencies in the district work. Now, our Association is to meet in Bath, Oct. 26-28. We equalize the expenses, and we pay the incidental charges out of our own pockets if need be. So I am going to ask for a collection on one of the evenings for this purpose, and will request each pastor to bring a small offering from his people, even if it is not more than fifty cents. And if you can-

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not possibly attend, please forward the offering. I will fully explain at the time. Please gratify me this once. A. S. L.

VERMONT CONFERENCE

Montpelier District

Wilder.—Four persons have recently been baptized and received on probation by Pastor Anderson.

Proctorsville.—Talmage, the son of Rev. R. C. T. McKenzie, has entered the freshman class in Syracuse University. Mrs. McKenzie and the daughter have gone to make a home for him.

South Londonderry.—Union evangelistic services are to commence under Evangelist Whittier, Oct. 18. Two weeks of preparatory services are being held. The Baptist church unites with our church in the services.

Williamsville.—The pastor of our people on this circuit desired to be released from his work the middle of October. No objection being raised by the members of the quarterly conference, the request has been granted.

Hancock and Granville.—At Hancock one person has recently been received on probation. At Granville the church has at last been painted, greatly improving the property.

Windsor.—Sewer connections, contemplated ever since the building of the parsonage, have been made this fall. This leaves little to be desired here in the matter of church property.

Personal.—Chaplain Charlton, who has been assigned to shore duty at Cavite, P. I., writes that he likes his new duties much better than on shipboard.

Information is at hand that Elizabeth Elsa Allen saw the light of this world, Aug. 14, in Leipzig, Germany. She is a daughter of Rev. and Mrs. W. O. Allen, a former pastor of our church at Springfield.

Preachers' Meeting.—Please notice that the date of the meeting is Nov. 3-5, and the place Weston. Also bear in mind that your presence will contribute to the profitability of the ex-

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ercises if you are a preacher on Montpelier District.
W. M. N.

N. E. SOUTHERN CONFERENCE

Norwich District

Hazardville.—The pastor, Rev. R. E. Smith, is abundant in labors. Two weeks of special evangelistic services were preceded by a house-to-house canvass by the pastor, in which he left, at each home, a carefully-selected package of tracts. Presiding Elder Bartholomew and Rev. G. Whitefield Simonson, of the New York East Conference, each rendered efficient service in the special meetings, which were well attended and of great profit.

Warehouse Point.—The pastor, Rev. W. H. Dunnack, and his people are rejoicing over the completion of the new parsonage, which makes a commodious and convenient home for the pastor's family, and thereby fills a long-felt necessity. A largely attended and enthusiastic jubilee service was held in the church on Thursday evening, Oct. 1. After an hour of sociability, with refreshments, the large audience assembled in the beautiful audience room for the more formal exercises. Judge M. H. Bancroft, chairman of the committee on parsonage, in a very able and felicitous speech, reviewed the work of the committee and rendered a satisfactory account of its stewardship. The pastor read a very interesting letter of congratulation from Rev. J. A. Wood, of Wellfleet, Mass., under whose efficient and self-sacrificing labors the church was built and the movement for a new parsonage agitated. It was regretted by all that Rev. N. B. Cook, who took up the work where Mr. Wood left it and carried the movement for a new parsonage to its happy consummation, was unable to be present. I think his ears must have burned in sympathy with the appreciative words that were spoken concerning his good work. Congratulatory remarks were made by Rev. Mr. Brewster, of the local Episcopal Church, and by the Hon. S. D. Rockwell, president of the board of stewards, and one of the oldest members of the church; also by Rev. R. E. Smith, of Hazardville, Rev. F. C. Baker, of Thompsonville, and Presiding Elder Bartholomew.

Moosup.—Rev. S. M. Beale and his people have a right to rejoice in the splendid victory for no-license which was recently gained at the ballot box, the outcome of a well fought battle, carefully planned, and carried out by the united labors of the Christian people of the town. The work of the church is prospering, and 8 persons were received to church membership at the October communion.

Attawaugan.—The local papers speak in highest praise of the labors of the pastor, Rev. J. E. Duxbury, in the recent no-license campaign. It is a satisfaction to know that in every place in Connecticut where there is a Methodist pastor there is at least one uncompromising enemy of the licensed liquor traffic. If all the other ministers would stand shoulder-to-shoulder with us, as in some instances they do, the

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victory over which the few are rejoicing would be the victory of all.

SCRIPTUM.

New Bedford District

Taunton.—Sept. 30, a committee of fifteen—five from each of the Taunton churches, First, Central and Grace—met in the latter church to consider whether the interests of Methodism in Taunton might be better conserved by a union of these churches, or even of two of them. It was quickly made evident that, in the judgment of this representative committee, it was unwise to forsake the ground already held and concentrate at any one point. After a free expression of opinion, it was voted unanimously that it was inexpedient to consider the matter further.

Taunton, Grace Church.—Oct. 4 was a day of unusual interest at Grace Church. The morning sermon was entirely crowded out for lack of time. The pastor baptized 5 persons, two being children, 7 joined on probation, and 9 were received as full members. There is a very gratifying increase of interest in the class-meeting, the average attendance having more than doubled for the last few months. The Sunday morning prayer-meeting has also been revived after an intermission of some years. The pastor, Rev. G. A. Grant, has recently begun a series of seven Sunday morning sermons on "The Life of Christ."

Personal.—A pleasant wedding occurred at the home of Mr. William I. Whitmore in Taunton, Oct. 7, when his daughter, Helen W., was united in marriage with Clarence W. Washburn, of Lakeville. Rev. E. W. Belcher officiated.

New Bedford, Portuguese Mission.—This mission has extended its borders and enlarged its sphere of usefulness. It has seized recent openings for service at East Wareham, Marion, Allen's Neck, and other places. One splendid feature of the work is the great interest manifested in the hearing of the Gospel. The spirit of inquiry and receptivity is apparent in these places. The work in New Bedford is also increasing in interest. During the past two months 6 have been received on probation. It is greatly desired that the pastor, Rev. E. J. Sampson, may have an assistant in the near future.

Epworth League Convention.—The 14th annual convention of New Bedford District was held in First Church, Taunton, Oct. 7. The church was prettily decorated for the occasion. After devotional exercises, Wm. L. Evans, president of the chapter of the church, heartily welcomed the convention. The district president, H. L. Chipman, responded on behalf of the convention, and set forth the purpose of their coming. The program presented as the topic for the day, "The Field and the Work," and the first address was given by Rev. J. E. Blake, Conference president, on "The Religious Life." Its scope, helps and hindrances were clearly set forth. Messrs. Wilson, Brown and Rutter followed in the discussion of the theme. "The World's Salvation" was very ably presented in an address by Presiding Elder Ward, and Rev. George A. Grant discussed the topic.

At the business session in the afternoon, Mr. Charles E. Vaughn, of New Bedford, was elected president, with the following cabinet: Vice-presidents, Miss Ione Earle, Dighton, Rev. R. S. Cushman, Bryantville, Miss Martha Avery, Plymouth, C. E. Drinkwater, Taunton; recording secretary, Mrs. H. B. Starbuck, Bourne; corresponding secretary and treasurer, Miss Alice L. Sampson, Fall River; superintendent of Junior League work, Mrs. Eva C. Fields, Fall River. The corresponding secretary, Miss A. L. Sampson, read an interesting report of the work of the district, showing good work done in most of the Leagues. The report gave a decrease in membership of the League, which is much to be regretted, but a considerable gain in the Junior department. The largest membership of the seniors is 172, at Taunton, First Church; Juniors, 102, Fall River, First Church. The chapter at Nantucket reported the largest average attendance at devotional meetings. Two interesting sub-conventions had been held during the year—one at South Middleboro, the other at Wellfleet.

The first paper of the afternoon was given by Miss Anna M. Starbuck, of East Greenwich Academy, on "Knowledge and Fellowship." This paper was very suggestive and practical. The subject was further discussed by Charles

Mitchell, of New Bedford. Miss Rose Chatworthy, a deaconess of Fall River, spoke on "The Helping Hand," followed by Mrs. Franklyn Howland, of Acushnet, on the same subject. "Training Our Boys and Girls" was the last theme for the session, and Rev. S. E. Ellis emphasized the importance of this work in a forcible address. At the evening session Rev. L. J. Birney, of Hyde Park, spoke on "Now or Never." The speaker carried deep conviction of the important truth emphasized to the hearts of all.

Mrs. I. A. Shipper, of Providence, and G. B. Holland, of Taunton, as soloists, added much to the success of the convention. Over one hundred delegates were present, and nearly as many visitors. The pastor of the church, Rev. C. H. Smith, and the Epworth Leaguers of the city provided bountifully for all and gave a royal welcome. This closed a very profitable Epworth League convention. MELIOR.

NEW HAMPSHIRE CONFERENCE

Concord District

Personal.—To all the brethren and friends I would like to express my thanks for the many kind, sympathetic, and helpful letters sent to us during our sickness. It is not possible for us to reply to all these, and the brethren will please take this as an answer. Words cannot tell how kind our friends have been.

Concord, Baker Memorial.—This church is prospering under the pastoral care of Rev. E. C. Strout. Large congregations and excellent spiritual services are the rule, and additions to church membership are frequent. Everybody seems delighted with the work and ability of the pastor. Mr. Strout is deservedly popular. He is much in demand as a speaker for Sunday-school conventions, speaking three times in one week.

Concord, First Church.—We hear but one verdict concerning the pastor, Rev. James Cairns—"Just the man. Don't want to miss a sermon." Quite an increase at every point is reported. No mistake was made when these two churches received the present incumbents for pulpit administration.

Gilmanton.—The interest here is good, with

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A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenge to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat. I also believe the liver is greatly benefited by the daily use of them. They cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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first-rate attendance at the services. The pastor, Rev. W. F. Whitney, has done excellent work as a pastor, calling on all his people twice during the summer vacation. Some improvements on the parsonage by the Ladies' Aid Society are soon to be made. The pastor's claim is paid to date, or nearly so.

Alexandria is having prosperity. By the earnest effort of Pastor Linfield money has been raised and the church is being painted. The attendance at the services has been large this year. Rev. E. C. E. Dorion baptized several persons by immersion for this young pastor recently.

Spicat. — Will the brethren please plan for, and begin, their special revival services? Look after the benevolent collections. I wish every charge in the district would increase the circulation of ZION'S HERALD. It would improve our Methodism and help the cause of God. We would have brighter, better people by it. Now, brethren, please get at it and see if you cannot get one in every charge and as many more as possible. "Push the battle to the gates." C.

Stratford. — A very sad but beautiful letter is received from the pastor, Rev. Henry Candler, and wife, conveying news of the death of Martha Maryon, their sixteen-months-old daughter. The sorrow-stricken mother had gone on a visit to Yonkers, N. Y. when baby sickened and died suddenly. So sunny and lovable was the child that friends called her "Angel." "We thank God," the letter runs, "for the blessing of knowing and loving her, and pray that the purpose He had in giving and taking may be accomplished in our lives." Amen!

Weirs. — This is largely a "deserted village" in the winter, but the pastor, Rev. G. W. Jones, is pushing the work with his winter congregation and planning for the larger number next summer. Rev. O. S. Baketel, D. D., is reported as doing excellent work for the S. S. Union at this church. The pastor and wife were recently entertained at lunch on Governor's Island in Lake Winnepesaukee by the German Ambassador and wife, the Baron and Baroness Von Sternburg, this being their summer home.

Lisbon. — Sept. 27 was Rally Ray with this church, and the attendance in the Sunday-school reached well on toward the two hundred mark. The pastor, Rev. C. N. Tilton, is pushing the work socially and spiritually.

Piermont. — The church building has been undergoing extensive repairs. It has been painted, and a new roof put on; and within, the audience-room has been frescoed, a steel ceiling put in, and the floor carpeted, making it almost a new church. A Congregational friend gave a

new pulpit Bible. Sunday, Sept. 27, when the reopening came, was a great day for this people — large congregations and helpful services. The pastor, Rev. J. B. Knowles, is in labors abundant. Several have joined the church on probation and by letter. The finances are well in hand, and the pastor, as well as the presiding elder, is paid to date.

Franklin Falls. — This church, under the leadership of its energetic and aggressive pastor, Rev. E. C. E. Dorion, has inaugurated a new movement in the city. This movement has crystallized in a chapter of the Brotherhood of St. Paul, and is a work among and for the men of the city. Extensive plans are formulated, including the opening, in the vestries of the church, of a splendidly equipped room for games and recreation, and also one of the best furnished reading-rooms in the State. The chapter starts off with 75 charter members and with good prospects of growth. Several members of the official board of the church are found on the list of officers and committees for the Brotherhood, and the whole church seemed deeply interested in the movement. All plans are made for opening the rooms on Thursday evening, Oct. 15. These are to be kept open every evening of the week except Sunday. In view of the fact that nothing of the kind exists in the city for the pleasure and profit of its men, the movement is looked upon with great favor by the public generally, and large hopes of success — and success in the right direction — are entertained by pastor and people. COOKE.

Dover District

Lawrence, First Church. — Dr. A. A. Wright, who has been appointed by the presiding elder to serve as pastor for the remainder of the Conference year, has issued a pastoral letter which is a work of genius. The printed missive is full of good things. At the close, in a space left by the printer for the purpose, Dr. Wright has added an autograph message adapted to the particular person addressed. No duplicates are written. The circular requests each to bring his letter the following Sunday and "swap" with his neighbor. Each then reads his neighbor's legend with which the letter closes. One of these — a sample of the rest — is good for all societies: "One good, healthful, optimistic soul in a church is enough to infect all the rest with this same health."

All hearts in First Church are bereaved in the death of Mrs. Lurandus Beach. For years she was in charge of the primary department of the Sunday-school, and interested in everything connected with the progress of Zion. Her open-handed benevolence encouraged all departments of church activity. The young people who have grown up under her care feel as if

they had lost a mother. The sympathy of the entire church is extended to Mr. Irving E. Beach, son of the deceased, who as steward and trustee is taking up the responsibilities of his late father. The laborers die, but the Master Workman "ever liveth."

Somersworth. — Sunday-school Rally Day services at High Street Church, on Sunday, Sept. 27, were impressive and successful. In the morning the pastor, Rev. W. H. Hutchin, took "The Bible School of the Church" for his theme, and a good audience, including many children, gave it close attention. In the regular session of the school, after the morning service, the entire time was given up to a carefully prepared program which emphasized the duty of loyalty to God, to our country, and to the Sunday-school. In its array of numbers and the zest with which it took its part in the exercises the primary department surprised even its friends. The attendance in the main department was highly gratifying. Mr. F. K. Wentworth is the superintendent.

Merrimacport. — The sermon preached by the pastor, Rev. C. W. Dockrill, before Bethany Lodge, Free and Accepted Masons, was much appreciated by the members of the craft, as well as by all who listened. The occasion was the annual service of St. John's day. A printed program, with special music and responsive services, added interest to the exercises.

Mr. Edward C. Tibbets, treasurer of the board of trustees and father of Rev. C. M. Tibbets, of Moultonville, is gradually recovering from what was supposed to be a malignant growth upon the neck. Under the X-ray treatment in Boston, the swelling is being reduced and the extension of the disease into the surrounding tissues has been arrested. Hopeful congratulations!

Epping. — The new comer is heartily welcomed by the New Hampshire Conference. Rev. S. Fletcher McGuire, who has just been transferred to us from the Michigan Conference, has taken up his work in Epping. He has made an excellent impression on the people, and they have received him with open arms. A pleasant pastorate is anticipated for him.

Dover. — The work, as usual, in this church, goes on quietly, but steadily. On the first Sabbath of October, Rev. E. S. Tasker received 1 on probation, 1 by letter, baptized 2, and received 4 in full connection. It was a beautiful sight to see a young man and his father stand at the altar together and assume the obligations of church life.

East Rochester. — The series of pentecostal meetings at this place conducted by the pastor, Rev. A. B. Rowell, were exceedingly profitable. The nature of the services is suggested by the

topics considered: "The Relation of the Soul to God as Affected by Conversion and by the Spirit-filled Life," "The Life Abundant," "The Mission of the Spirit," "Our Part in Receiving and Maintaining the Spirit-filled Life," "The Victory of the Spirit-filled Life," "The Spirit's Furnishing for Service." J. M. D.

NEW ENGLAND CONFERENCE

Springfield District

CENTENARY OF GILL METHODISM

Former pastors, members of the church, and representatives of other denominations, gathered at the Gill Methodist Episcopal Church, Wednesday, Oct. 7, to celebrate its centennial. Rev. C. N. Merrifield, pastor of the Congregational Church at Bernardston, made the invocation. Rev. W. H. Adams, the pastor, delivered an interesting historical address. Rev. James Sutherland, of Orange, a former pastor, gave a reminiscent address, and Rev. J. W. Stephan, of Greenfield, spoke upon "One Hundred Years of Methodism." In the afternoon Rev. A. H. Plumb, Jr., pastor of the Gill Congregational Church, read the Scriptures, and Presiding Elder W. G. Richardson preached.

The first Methodist service in Gill was held in

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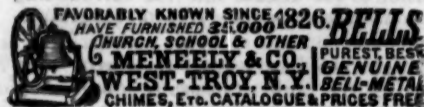
AN INTERESTING PAPER

Out in Montana there is a Co-operative Company, whose principal business is raising cattle and sheep belonging to its shareholders. The Company is said to have proven a success from the start, and now has over 600 shareholders scattered all over the United States, nearly 150 of whom are ladies.

The Company is just issuing an illustrated paper showing pictures of the ranches and explaining how money is made in raising cattle and sheep in Montana. It is an interesting paper, and may be had by any one by addressing the MONTANA CO-OPERATIVE RANCH CO., Great Falls, Mont., mentioning this paper.

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1803, though the society was not organized until 1827. During the latter year the present church edifice was built jointly by the Methodists and Unitarians, although the latter denomination has not availed itself of the privilege of holding services there for many years. Prominent among the early converts were James Oliver Dean, who joined the New England Conference in 1835; Seth Munn, who was instrumental in promoting a great revival; Robert Clark, and his son, William R. Clark, who joined the New England Conference in 1844, and rendered distinguished service in prominent appointments for about fifty years. In all, 88 pastors have served the church, thirteen of whom are still living. Six of these are in the active ministry, two of whom are at present occupying Congregational pulpits. The largest membership was during the pastorate of Rev. Mr. Merrifield, when 66 persons were enrolled. The services were held in the forenoon and afternoon, and dinner was served at 12.30 o'clock. F. M. E.

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CHURCH REGISTER

HERALD CALENDAR

Norwich Dist. Min. Asso. at Norwich Town,	Oct. 19-20
Providence Ep. League Convention, at Trinity Union Church, Providence,	Oct. 20
Providence Dist. Pr. Mtg. at Mansfield, Mass.,	Oct. 26-27
New Bedford Dist. Min. Asso. at Fairhaven,	Oct. 26-27
Lewiston Dist. Min. Asso. at Beacon Street Church, Bath,	Oct. 26-28
Bucksport Dist. Min. Asso. (both divisions), at Columbia Falls,	Oct. 26-28

Marriages

POMROY — ARMSTRONG — In East Franklin, Vt., Sept. 30, by Rev. A. W. Ford, G. H. Pomroy, of Franklin, and Ethel M. Armstrong, of West Berkshire.

TAMLYN — MACDERMID — At 48 Marlboro Street, Chelsea, Oct. 6, by Rev. Charles A. Crane, William B. Tamlyn and Isabella MacDermid.

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LADIES' AID UNION. — The semi-annual meeting of the Methodist Ladies' Aid Union will be held at the Methodist Episcopal Church, Temple Street, Boston, on Friday, Oct. 30. Sessions at 10.30 a. m. and 1.30 p. m. Address by Rev. Franklin Hamilton, pastor of the church, at 3.30. A three minutes' report from each local society is expected. The church is on Temple Street, in the rear of the State House. Basket lunch.

(Mrs. G. W.) MARTHA C. MOORE, Cor. Sec.
45 Coolidge St., Brookline.

INTERDENOMINATIONAL MISSIONARY MEETINGS. — A second series of great interdenominational missionary meetings will be held in Tremont Temple, Nov. 2 to 6, at the noon hour. Distinguished speakers from all parts of the world, as Dr. Ashmore (53 years in China), Dr. Pott of Shanghai, Dr. Coan of Persia, and others, will participate. Particulars will be sent pastors and missionary leaders, or may be obtained at Room 16, 36 Bromfield St., or of Dr. E. M. Taylor. The public is invited and urged to make this meeting a subject of prayer.

ALPHA CHAPTER. — The Alpha Chapter, comprising the alumni and former students of the School of Theology of Boston University and the Concord Biblical Institute, will hold its first reunion at the Crawford House, Boston, Monday, Oct. 26, at 12.30. Dinner will be served on the European plan in the private dining-room, second flight, Brattle St. entrance. A reception will be extended to the faculty of the School of Theology, and Rev. Oliver W. Hutchinson, '88, will give an address on "A Recent Tour Through the British Isles." It is hoped to make this first meeting of the season a profitable one.

A. M. OSGOOD, Secretary.

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SATURDAY AFTERNOON BIBLE CLASS. — The Evangelistic Association of New England announces the resumption of the Saturday afternoon Bible class, Oct. 17, at 3.15 o'clock in Park St. Church, Boston. Rev. Wm. T. McElveen, pastor of Shawmut Congregational Church, will teach the class for October; Rev. A. C. Dixon, D. D., pastor of Ruggles Street Baptist Church, for November; and Rev. J. L. Withrow, D. D., pastor of Park Street Congregational Church, in December.

S. M. SAYFORD.

General Secretary.

BOSTON METHODIST PREACHERS' MEETING. — Oct. 19, 10.45 a. m., Rev. F. E. Emrich, secretary of the Massachusetts Home Missionary Society, will speak on "Present Needs and Duties."

SPRINGFIELD DISTRICT LEAGUE. — The fifteenth annual convention of the Springfield District Epworth League will be held at the Highlands Church, Holyoke, Oct. 28, with afternoon and evening sessions. Supper will be served at 6 o'clock.

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NOTICE.—The Emeline S. Hamlen Industrial Home, Kinsey, Ala. (a part of the work of Mallalieu Seminary), has increased beyond our highest expectation. As a result, we need an assistant. Any kindly disposed woman, who will take charge of the sewing department and assist in the study room evenings, who can give such service and accept as compensation a free ticket down and back and board while thus employed, may write me, the undersigned, at 216 Cohannet St., Taunton, Mass.

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NEW ENGLAND METHODIST HISTORICAL SOCIETY.—There will be a meeting of the directors, Oct. 19, at 2 p. m., in Room 4, 38 Bromfield St., Boston. A full attendance desired. J. H. MANSFIELD, Sec.

WESLEYAN UNIVERSITY NOTICE.—A special meeting of the trustees of Wesleyan University will be held on Wednesday, Oct. 28, at 2.30 p. m., at 150 Fifth Avenue, New York city. Important business. B. P. RAYMOND.

PROVIDENCE DISTRICT LEAGUE.—The annual convention, Oct. 20, at Trinity-Union Church, Providence, begins with a morning session at 10.30. Be on hand promptly to hear Rev. J. M. Frost. Drs. Berry and Hamilton, Miss Northup, Mrs. T. J. Kverett, and Leon Dorr, with others, will speak during the day.

A banquet-supper, at 25 cents a plate, served at 5.45 p. m. Number limited to 175. Send applications for tickets, as well as information about entertainment, to MRS. ANNA POTTER, 201 Park Ave., Auburn, R. I.

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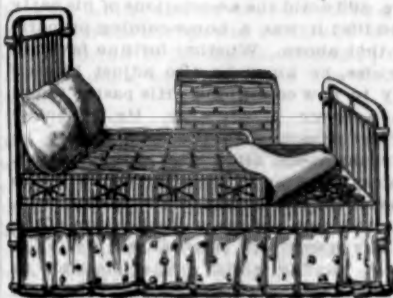
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SEVENTY-FIFTH ANNIVERSARY AT PROSPECT ST., GLOUCESTER.—On Thursday, Oct. 22, the 75th anniversary of Prospect St. Methodist Episcopal Church, Gloucester, and the 20th anniversary of the dedication of the present edifice, will be celebrated with an afternoon reunion at 2.30, and a banquet at 6.30, to be followed by reminiscences from former pastors and members, affording to those related to Cape Ann Methodism an opportunity to renew their fellowship. A. M. OSGOOD.

PIANOS AT THE MECHANICS' FAIR

What is home without a piano? A desert. Where there is no music there is but little cheerfulness, but where there is music, and particularly piano music, the tired grow rested and the dull more cheerful. People realize this, and those who are not the fortunate possessor of a piano are now on the lookout for one—and that one the best.

Straws show which way the wind blows, and many of the visitors at the Merchants and Manufacturers' Fair have noticed a vast throng of people massed about the exhibit of the Wood Piano Company, and those who are there go there because they know they are seeing and hearing the product of a reliable house, and reliability goes a long way now in the eyes of the prudent buyer. It might be said, too, parenthetically, that this attraction of the Wood Piano Company at the Fair is one of the finest in its line of anything shown there.

But all is not at the Fair. The immense ware-rooms of the firm are at 180 Tremont Street, and it is here where the greatest stock of the best makers is displayed, the firm occupying three floors, each of which is filled with pianos and articles pertaining to music. So rapidly has the business increased here in a short time that extensive alterations have been necessary, which greatly enhance the facilities for showing stock and transacting other business.

A firm with the reputation which this one has acquired in the business world could not do business long if merit was not the foundation for its labors. Merit is found here in the vast line of pianos of the best houses, and back of it all is the guarantee of the Wood Piano Company. There is a great stock from which to make a selection, but among the leading makes shown here, and also at the Fair, are Gabler, Fischer, Everett, Poole, Weser Bros., Clinton & Bailey. Others, too, are also handled by the firm.

But if one has a piano and cannot play it, the firm has the Playano, a handy attachment which makes the piano play itself in a manner which cannot but enchant as well as instruct all who hear the delightful performances of which it is easily capable. So it would seem that, with the ever-increasing business which the Wood Piano Company is experiencing, it is the one company in which prospective purchasers should place their confidence.

NEW ENGLAND DEACONESS HOSPITAL.—The corner-stone of the new Deaconess Hospital at Longwood will be laid by Hon. John L. Bates, Governor of Massachusetts, Thursday, Nov. 5, at 2.30 p. m. Rev. James M. Buckley, L.L.D., editor of the *Christian Advocate*, will deliver the address.

W. F. M. S.—The annual meeting of the Corporation of the New England Branch will be held on Wednesday, Oct. 21, at 10 a. m., in the Committee Room, 36 Bromfield St., Boston, Mass.

A. W. PHINNEY, Clerk.

After the summer vacation the good house-keeper finds many items to be replenished, particularly in the china and glass closets, and table china and glass mean more in the household than in former years, as more taste is displayed. Jones, McDuffee & Stratton's establishment presents a busy scene at this season, and their advertisement in another column indicates the scope of their lines.

STATE SUNDAY-SCHOOL CONVENTION.—The annual convention of the Massachusetts State Sunday-school Association is to be held in Brockton, Oct. 20-22, with Plymouth Day, Friday, the 23d. The program includes well-known and popular educational speakers, including Dr. F. E. Clark, Dr. J. L. Hurlbut, Rev. Everett D. Burr, Prof. M. D. Buell, Dr. W. A. Duncan, Rev. Woodman Bradbury, Charles L. Ziegler, Mrs. May Sleeper Ruggles, Mr. W. M. Hartshorn, Dr. A. F. Shaufler, Rev. Maurice A. Levy, Dr. S. H. Woodrow, Mrs. Mary Foster Bryner, Dr. D. N. Beach, and Miss Margaret M. Slattery, of Fitchburg.

The railroads have granted the usual reduced convention rates from all parts of the State. Entertainment offered by the homes in Brockton includes lodging and breakfast on the Harvard plan. Each of the 1,000 Sunday-schools in Massachusetts is entitled to three delegates besides pastor and superintendents.

SEMI-CENTENNIAL AT MARLBORO.—The 50th anniversary of the present meeting-house of the Marlboro Methodist Episcopal Church will be held from Sunday, Oct. 18, to Oct. 20, with special services during the day and evening. Wednesday evening, the 21st, a reception to all former members and pastors will be held. A banquet will follow the reception.

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OBITUARIES

What a strange moment that will be,
My soul, how full of curiosity
When, winged and ready for thy eternal flight,
On the utmost verge of thy tottering clay
Hovering, and wishing longer stay,
Thou shalt advance and have eternity in sight!
When just about to try that unknown sea,
What a strange moment that will be!

— John Norris.

Fox. — The days of the years of Rev. Samuel Fox were fourscore years and ten, and by reason of his faith in God they were crowned with opportunity and rich in fruit that mellowed in a golden autumn.

Mr. Fox was born and educated in London, and came to this country in his early manhood. Before reaching his majority he sailed on a whaler, and thus broadened his already varied experience. On his return to New Bedford he taught school for a time, and then became a merchant's accountant, and later represented his firm at Nantucket. His business prospects were bright, but about the year 1842 he was converted, and soon the call came to preach the Gospel. He was obedient to the heavenly vision, and had a growing joy of it for over sixty years. He served twenty-one charges in what are now the bounds of the New England Southern Conference. The first was in '48 at South Somerset, his last was in '89 at Eastham. At one of his latest charges — Pocasset — the good sense of the people and elder extended his relation by making him a supply, so that he served the church seven years, and thus forestalled the action of the General Conference of 1900 in removing the time limit. Progressive in spirit and conservative in doctrine, his preaching wrought conviction and was blessed with many conversions. His daily life was so consistent as to compel personal respect, and he gave social strength to every pastorate he served.

Perhaps no experience in all his long ministry was so fruitful as his two years of invalidism, when, without a charge, or strength to take one, and without resources of any material kind, he lived, as he said, by faith. The culture that comes from affluence cannot compare with that refinement which comes to a family that mutually suffers in its distress and yet never yields its trust in God. It was wonderful to hear that story from his own lips of what the dear wife was, and the home, in those years of the early sixties, when, in most trying adversity, "he had meat to eat that the world knows not of."

The five years following this superannuation, from '02 to '07, Mr. Fox had charge of the Port Society in New Bedford. Here his early experiences on a whaler made him at home with the varied needs of seamen. The Bethel and boarding-house on Johnnycake Hill were quickly sighted by every incoming craft, and many an outgoing ship carried Bibles, books, and boxes of useful articles — the gift of that good society. Thus his parish bounds were on sea and land. The chapel walls, covered with the marble memorials of youthful sailors, gave a solemn setting to the searching message of the chaplain to these men, whose ways were in the sea. The chaplain had, too, the pen of a ready writer, so that the care of a large correspondence came easy, and he was able to keep in loving touch with scores of his sailor converts, some of whom became lifelong correspondents. Thus it was that his lines had gone out into all seas and his words unto the ends of the earth. In this appointment he was indeed a true successor of John Wesley, whose parish was the world.

After his long ministry, when the days of re-

tirement came (though he never ceased laboring for others), he dwelt in his own home with the wife of his youth, and in the house of his son, Geo. S. Fox, of New Bedford. He lived almost under the shadow of the church of his first love, and amid the associations of his early Christian life; it was a home-coming preparatory for that above. Whether fortune favored, or otherwise, he knew how to adjust himself helpfully to new conditions. His pastor found in him a tower of strength. He preached steadily in a mission. In the local church he had an enthusiastic Bible class every Sunday. Once a week he came to class and sat, with the rest of us, at the feet of our saintly leader, who, though blind, had always a fresh vision of the King in His beauty. In those days it was a joy to have a Sunday night prayer-meeting in County Street Church, when such youthful octogenarians as Brothers Ellis, Gifford, Woodard and Fox led in prayer or exhortation, and the atmosphere became electric with power from God.

Last March Mr. Fox celebrated his 90th birthday at his more recent home in Acushnet. There were present of his family his wife and their sons, Geo. S. and Daniel H., together with their wives; and their daughters, M. Lizzie, with her husband, Fred B. Amsden, and their two children, and Susan D. and husband, P. Henry Phinney, and their one child — all the living descendants. Many years ago they had lost two sons and a daughter. All the Methodist preachers of the vicinity came to do him honor. He had a song of Beulah, seen that day with a poet's eyes, and sung with his rare grace. It was his last poem.

During the summer he failed gradually, and entered into rest eternal, July 19, 1903. The impressive funeral services were held Wednesday afternoon, July 22, from the County St. Church, under the direction of Presiding Elder Ward. The burial was in the Rural Cemetery, but his living self, after his long itinerary, is now at home with God. Thus ended here a life as continuous in its usefulness as it was noble.

C. W. HOLDEN.

During the summer months the Death Angel was busy in the South Paris (Maine) Methodist society, removing eight of its members thus far — seven of them members of the church:

Record. — Levi Record passed away after a brief illness, May 6, 1903, aged 75 years. Early in life he identified himself with the cause of Christ, joining the Free Baptist Church in Lewiston. Removing to South Paris, he joined the Methodist Church, where he remained till his death.

Robins. — Lucy Robins, after a protracted illness, closed her earthly career, July 31, aged 82 years. From her early life she was a member of the Methodist Episcopal Church, and was one of our most faithful and gifted members. During her latter years her mind showed signs of breaking; but she remained faithful to life, steadfast in faith, and died in the Lord.

Deering. — Miss Mary Deering, daughter of Judge James Deering, and sister of William Deering of Chicago, entered into her heavenly rest, July 21. She was a rare woman, educated, accomplished, Christian. She was true to her convictions, a most self-sacrificing daughter and a beloved sister. She was a warm friend of a large circle of whom she had gathered about her. In her illness her fortitude and self-control were remarkable. Her end was peaceful.

Gerry. — Miss Lilla Gerry died in the Lord, Aug. 4. For many years she had been an invalid, but during it all she displayed great fortitude and courage. Her last illness was brief, and the end came suddenly to her many friends, but did not overtake her unawares. In her youth she became a member of the "Christian" Church in Lovell, Me., but coming to South Paris she joined the Methodist Church, and to the last cherished a warm and constant interest in her church and pastor.

Wieg. — Mrs. Eunice Lunt Wieg, widow of the late Lewellyn Wieg, of Wayne, Me., closed her earthly career, Aug. 18, aged 82 years. She was formerly a member of the Methodist Episcopal Church in Wayne, but for eighteen years was a member in South Paris. For many years she was an invalid and often longed to enter into her heavenly rest. She was kindly cared for in her declining days by her daughters. She was a good woman. She greatly loved the church of

God, and was steadfast in the faith. Her body rests in the Wing Cemetery in Wayne, Me.

Stowe. — Mrs. Martha Carsely (Buck) Stowe, wife of Mr. Samuel Stowe, was born in Bangorville, Me., April 24, 1819, and died at her home in South Paris, Sunday night, Sept. 6. For more than half a century Mrs. Stowe was an invalid, at times able to superintend her household affairs, and then lapsing into a season of prostration from which she was a great sufferer. In all her trying experiences she exhibited great patience, gentleness and cheerfulness, which was a benediction to her neighbors and friends, who were grateful in their attentions to her. She was a devoted member of the Methodist Episcopal Church, and when her health would permit was active in church work. The Sunday-school and missions were organizations of deep concern to her. At length continuous waning health forced her to absolute retirement, and for many years prior to her decease she was a shut-in from the outside world. But she was lovingly remembered by a large circle of friends who were unceasing in their sympathy and mementos of affection which made cheery her pathway heavenward. She is survived by her husband, a sister — Mrs. Helen C. Brown, of Yarmouth — and two half brothers, F. C. Merrill, of South Paris, and D. C. Merrill, of Bangor. In the absence of her pastor, the funeral services were conducted by Presiding Elder Ladd.

Swift. — Kendall Swift died at his home, Sept. 11. In the morning he was suddenly stricken down with apoplexy and died in the evening. His age was 78 years. He had been a member of the church for many years, one of its trustees, and a very regular attendant and liberal supporter of the church services. He was quiet and unobtrusive in his demeanor, but universally respected as a worthy member of the community. He leaves a widow, who was Ellen Tucker. He is survived by four brothers —

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Daniel, Alvin, Ansel and Chancellor — and one sister — Mrs. Emory Lowell.

Winslow. — Jeremiah H. Winslow died at his home, aged 83 years and 8 months. During his life he was a man of affairs, and was successful in business beyond many of his peers. He retained his faculties to the last. His last illness was long and severe, but during it all he was patient and courageous. He was aware of his approaching end and expressed his willingness to die. He loved his home and his family, and to the end sought their comfort and welfare. He leaves a widow and two daughters — Mrs. Frank Burbank and Miss Lizzie, who is with her mother.

A. W. POTTLE.

Walkup. — Mrs. Nancy L. Walkup, widow of the late Henry L. Walkup, was born, March 9, 1828, in the town of Mount Vernon, N. H., and died at Lake View, Worcester, Aug. 14, 1903.

She was married to Henry L. Walkup, April 2, 1860, by Rev. Isaac J. P. Collier. She was converted at the age of twenty-eight, at which time she joined the Worthen St. Church, Lowell, Mass. Since that time she has been a member of the Methodist Episcopal Church at Spencer, of Grace and Trinity Churches, Worcester, and was a charter member of the Lake View Church, which was organized by Rev. Alonzo Sanderson. She has been a member of the official board ever since the church was organized. Mr. Sanderson and every pastor since felt that they had in Mrs. Walkup an efficient, sympathetic, and active helper. She was uncompromising in her allegiance to what she thought to be right, and would stand against what she felt was wrong if she had to stand alone. In the home she never ceased to pray that all the members of the family might know God. Her children had the greatest confidence in their mother's piety. Her life was a help to all who knew her.

The writer was Mrs. Walkup's pastor for two and a half years, and he came to have the highest regard for her Christian life and character. He visited her shortly before her death, and received one of the great inspirations of his life. She talked of dying as if she was going on a long longed-for journey. She said: "I have lived all my life for this hour." She waited patiently, but prayed to be taken home. In her dying hours her thoughts were for others, for whom she prayed and whom she longed to meet in heaven.

The children who live to mourn their loss and cherish her memory are: Mrs. Miller and H. R. Walkup, both of Worcester. "I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth."

Burial was in the family lot at Southboro, Mass.

B. L. JENNINGS.

Stevens. — Mrs. Julia R. (Bailey) Stevens, wife of George W. Stevens, of Claremont, N. H., was born in the town of Unity, July 22, 1837, and died in Claremont, Sept. 1, 1903.

She was converted when quite young, and at that time united with the Methodist Episcopal Church. No more faithful and consistent member was ever received than she. During these early years her character was marked by great earnestness and sobriety. Her love for Christ and the church was an inspiration to all who knew her.

In 1861 she was united in marriage with Mr. R. M. Neal, of Unity, who, leaving behind him the bride of but a few days, enlisted in his country's service, where he received wounds from which he died in a Southern hospital. On Jan. 12, 1874, Mrs. Neal was married to Mr. George W. Stevens at the Methodist parsonage in Claremont by Rev. N. M. Bailey, then pastor. In 1879, Mr. and Mrs. Stevens moved to Claremont, settling on Lower Main St., where they have lived most happily together for nearly twenty-five years, until death's separation. At the time of their moving to Claremont in 1879, both became members of the Central St. Methodist Church, and no church ever received members who took greater interest in all lines of Chris-

tian service. Mrs. Stevens was an active member of both the Woman's Home and Foreign Missionary Societies, and for several years an efficient officer in the Sunday-school. Nor was she church narrow, for in the noble work of the W. C. T. U. she found a congenial field of labor where her money and service were gladly given. Her love for the church was great, and it was a cause of sorrow to her that increasing pain and weariness often kept her from the house of prayer.

During these twenty-five years of connection with the local church every pastor found a most cordial welcome in her home, and found as well one who was interested in all phases of religious work at home and abroad. Struggling churches in different sections of the State and country received material help from this generous friend, and often knew not the source of the gift so quietly made. Her pastor was always sure of finding in her a thoughtful and sympathetic listener, and her words of counsel and commendation were received with profit.

During the last district camp-meeting at Claremont Junction Mrs. Stevens was a participant in many of the services, an earnest listener and a devout worshiper. Little she or her friends imagined that these were her last privileges of worship among those she loved; and yet, those who knew her best realize that, loving the camp-ground and its hallowed associations as she did, she would have been well satisfied to have enjoyed her last services there. On the day after her return from the camp-ground she was taken ill and rapidly failed. Dr. O. B. Way, who was not only a brother in the church, but had been like a brother in the home for many years, was the physician of her choice. Everything was done for her recovery that means and skill and love could do, but it was not to be. The loving Father had called, "Child, it is enough; come home," and she answered, "Yes, Father!" and entered into rest. The death of the righteous was hers. Among her last words she said, as she lifted up her hands, her face beaming with joy: "Oh, it's beautiful! They must be happy up there." What she saw we may not know, but we shall know hereafter.

There are left to mourn her departure and to await the heavenly reunion, the sorrowing husband, a brother, uncle, and many others near by the ties of love and blood. The funeral services were held from her home, her pastor officiating.

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Boston Preachers' Meeting

AN unusually profitable session of the Preachers' Meeting was held on Monday, when three ministers told the story of their summer jaunts abroad. Below we present abstracts of their unusually interesting and instructive addresses:

Rev. Oliver W. Hutchinson,

of Grace Church, Cambridge, who has recently returned from a tour of the Orient, spoke fifteen minutes on "Snap-shots at Three Continents." After giving a description of the teeming and varied life in the valley of the Nile, Mr. Hutchinson spoke of what England is doing for Egypt. When the former Khedive, Ismail Pasha, after having borrowed all the money possible to put into the Suez Canal, was compelled to abdicate his throne and go into exile, he sold his personal shares in the canal for \$20,000,000. It is due to the far-seeing policy of Lord Beaconsfield in buying this stock that England is the real ruler of Egypt today. England's financial interests in Egypt brought the English army of occupation to Egypt, and there it will stay. The present Khedive was educated in Europe, and is said to be an energetic young man with democratic instincts, who finds it convenient to do what Lord Cromer (England's representative) asks him to do. Lord Cromer has well-nigh plenary power in shaping Britain's policy in the valley of the Nile. He is *de facto* the ruler of Egypt. As a result, taxes are lightened, large tracts of arable land are being made by irrigation, justice is administered, travel is safe, religious liberty is secured, scores of internal reforms are being carried out, and the people have hope. Egypt is the only part of the Mohammedan world that is showing any advancement.

The speaker then referred to the quarantine system of the East, and how he was compelled to serve four days lying in the harbor of Beyrout looking at the snow-crowned Lebanon mountains. It is said that it is impossible to bribe the Turk in quarantine cases, but there is evidence that Cook's great party was allowed to complete their visit in Damascus on account of a liberal supply of backsheesh.

Mr. Hutchinson then spoke of the beauty of Constantinople from the sea, and described his interesting landing experience among a thousand hotel runners, guides, dragomans, hackmen and thugs, in which he was compelled to speak in the only language the Turk can understand by demonstrating the doctrine of the freedom of the human will with his fists. He described the dogs and filth of the city, spoke of counting sixty dogs from his hotel window one morning, and said that that wasn't a good corner for dogs either. Constantinople was the only large city he was glad to get out of. It is the most dilapidated, the dirtiest, the worst governed city he ever saw. When he reached Athens from Constantinople he felt that he had gotten into the third heaven. Constantinople

might be a great manufacturing and distributing centre for eastern Europe and western Asia. It might have great, broad avenues, great factories, great schools, great papers and libraries, but it has none of these because it is morally and physically rotten. Blessed be Mohammed!

Rev. Dillon Bronson,

of St. Mark's, Brookline, told of his experience in Quebec, where he visited the famous pilgrimage church of St. Anne de Beaupre, saw the pyramid of crutches, and met a man from Boston who had just donated his gold watch and chain because the saint (the grandmother of the Lord) had "c-c-c-cured his s-s-s-s-stammering." He reminded me, said Mr. Bronson, of the man whose wife had not spoken a hasty word in twenty years—"because she stuttered." From Sydney, C. B., the speaker crossed to Newfoundland (accent on the last syllable) and journeyed across the country to St. John's by rail. The narrow-gauge road opened five years ago is said to have been built by a Scotchman whose contract was per mile and who made as many miles as possible by curving round each bowlder. The country is very desolate, with but few houses and much burnt timber for five hundred miles; but along the coast are the settlements, which give the island (nearly as large as New York State) a population of almost a quarter million. The western coast is most fertile and beautiful, but the French fishing rights in that section are a serious drawback to its development. Two small islands in Cabot Strait are the only remains of the once-great French empire in this Western world. The hardships of the Newfoundlanders (mostly from West England and Ireland) have made a sturdy race, who seem much nearer the mother country than to the United States, or even to Canada. This island was discovered by Cabot in 1497, and soon became famous for its fishing grounds. The population is nearly equally divided between the Catholic, English and Methodist Churches. The people are very pious. Denominational lines are quite closely drawn, and the preaching seems very much like that heard in New England a half-century ago. St. John's is a striking town, beautiful for situation, largely built of wood, with no first-class hotel and with many saloons run by women. Newfoundland has vast mineral wealth, and so long as the Arctic current flows will have an abundance of fish. Now with representative government, a hospitable and industrious people, and a railroad, she will soon build up a notable civilization, and the western coast, with beautiful bays, lakes and forests, and freedom from fogs and summer cold, will soon become a great resort for vacationists.

The Labrador peninsula is a vast desolate region almost unknown except along the coast. It is as large as the British Islands, France and Austria combined, but nearly all the 20,000 fishermen who are there in summer return to Newfoundland in September. Those who remain during the long and terrible winter often suffer from starvation. Some time there will be a railroad from Toronto to Hamilton Inlet, shortening the journey to England by 800 miles, and some day Newfoundland will be the half-way house from New York to Liverpool, and the dreaded ocean voyage will be reduced to three days, perhaps to two. The Labrador fishermen are a sober, industrious, Sabbath-keeping set of men. They have but few wants, and seem content with great deprivations. We hustling Americans, who rush about seeking rest and finding none, might learn from them if we would. Mr. Bronson's letters in ZION'S HERALD of Sept. 9 and 16 describe the icebergs seen on this journey, the Moravian mission stations visited, and the Eskimos, who are fast disappearing from the face of the earth.

Rev. John Galbraith, Ph. D.,

of Bromfield St., Boston, after an extended description of a visit to the scene of Gray's Elegy and some other historic places in England, said: "I want to take you on a coaching trip up the 'Etrick Vale' and down the 'Dowie Dens o' Yarrow.' At Selkirk, a little town famous for its Scotch tweeds, the coach is waiting. Soon we are out in the broad country. Over there to the right on the banks of the Etrick is Bowhill, the seat of the Duke of Buccleuch, and near by the old Newark border tower. In a little while you find yourself on a fine macadam road with moors on every side.

If you have never seen a Scotch moor, it will not be easy to give you much of an idea of one. It is not a mountain—it is less. It is not a hill—it is more. Imagine a hill miles in extent! As far as the eye can see there is not a fence, nor a tree, nor yet a shrub, nor anything to break the graceful lines. It is covered with grass, with brake, and with heather. It is dotted with sheep grazing peacefully. Here and there is a cairn—a stone pile—to serve as a landmark. Off there is a burn. Ah, the Scotch burn! Who can describe it? It is not a river, nor yet a brook. It is now a silvery stream flowing down the side of the moor; next it is a deep pool of clear water; again it is a little rivulet trickling over the shallows; and then a good-sized waterfall tumbling down to the river. Yonder on the edge of the burn is a little white cottage with a tasteful flower garden in front. Here the shepherd lives. As you look over the moor the brown heather coming into bloom tinges all the sward with a glorious purple. The waving lines rising one above another touch the horizon, and the clear blue sky rests above it all. That is the moor we see. We drive for nearly twenty miles amid such scenes as this. The last seven is up a steady incline; and when you reach the summit of the road the moors blend into mountains, one rising above another in graceful lines, leading you to wonder what there is beyond your line of vision.

"And now below you, about half a mile distant, is St. Mary's Loch. A short run down the steep incline, and you are at the head of the loch. It is a small sheet of water, clear as crystal. The blue sky with its fleecy clouds, the surrounding moors with their purple heather, are reflected in its waters as in a mirror. It is a spot of rare beauty. There are the moors, whose graceful lines would make an artist envious. Here and there the lines fall away, but back of the depression another moor rises up against the blue sky. On the side of the hill there is a statue to James Hogg, the 'Etrick Shepherd.' We are on historic ground withal. The Covenanters were hunted on these moors like deer. It was back there on the knoll at the head of the lake that James Renwick, the last of the Covenanter martyrs, with a halter round his neck preached his last sermon before he was executed in the grassmarket below. It is also a region made familiar by Scott and Wordsworth, by James Hogg and Christopher North. It was in Tibbie Shiels' inn near by that Hogg and North spent 'mony a gran nicht.' Here it was one morning after one of these 'nights' that the landlady on rising was saluted by Christopher as follows: "Hey, Tibbie, is that you? I'm here back o' Jeems, an' unco dry. Bring in the loch." Lying on the sweet heather, feasting your eyes and heart on the beauty all about you, I could sympathize with this same Tibbie Shiels. She dreamed one night that she died and went to heaven. Telling her dream one day to her guests, they asked her: 'Tibbie, was heaven bonnie?' She answered: 'Aye, it was bonnie.' Then, fastening her eyes on St. Mary's shores and the lines of the surrounding moor, she added: 'But nae bonnier than bonnie St. Mary's and her bonnie brown moors.' It is a bonnie sight.

"We go back by the Yarrow. The Yarrow begins at St. Mary's Loch and empties into the Etrick close by Selkirk. 'The Dowie Dens o' Yarrow' has been sung so often that I dare not hazard another description. Here it was, you remember, that Wordsworth and Scott, just before the latter left for southern climes in search of health, spent that day embalmed for us in "Yarrow Revisited." On the way down the Yarrow we pass an old bridge built by the Romans during their invasion, a few old border towers, the scene of many a border fray, an old ruined cottage where Mungo Park was born, and Philipshaugh, where Leslie and the Covenanters defeated Montrose in 1645, then back to Selkirk, and by train to Edinburgh through a region every foot of which has helped to make Scottish history what it is."

A brief description of Edinburgh and the Trossachs, and an extended description of Burns' country, and of a short run through Ireland, closed the paper.

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